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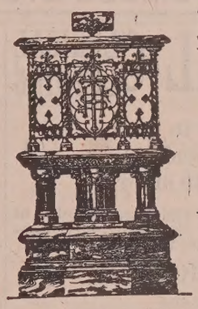

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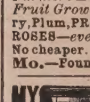

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The Living Church.

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THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

THE consecration of Archdeacon Straton as Bishop of Sodor and Man, will be held in York Minster on the Feast of the Annunciation. The sermon will be preached by Dr. Lefroy, the Dean of Norwich.

WE regret to say that a letter published in our issue of Feb. 13th, asking for "specimens" in exchange for "plating" recipe, appears to have been a swindle, a device to get free advertising and customers for an electric company in Ohio. We warn our readers not to send any money to that firm. It is a fraud.

The Church Times, England, says:

It is known that if any English testators were to bequeath land or money to the Catholic Church, the English law, as it now stands, would not give it to the Pope and his missioners. Here, as in Switzerland, they could not secure it by qualifying themselves as "Roman." Yet good Church of England people in Canada and elsewhere, voluntarily or thoughtlessly, apply the term to the Church of Rome, and allow it to monopolize the word "Catholic."

THE Rev. W. Donne has been appointed vicar of Wakefield, to succeed Archdeacon Straton. Mr. Donne has been vicar of Great Yarmouth since 1886. He is a decided High Churchman, and there will be more cordiality between the Bishop and the vicar of Wakefield than has hitherto subsisted. Lord William Cecil, before his presentation to the rectory of Hatfield, was a curate under Mr. Donne.

THE death is announced of Mr. Geo. J. Palmer, the founder and proprietor of *The Church Times*, of London. Few men have done more effective work for the Catholic revival in the Church than Mr. Palmer. He has been the constant and consistent defender of the liberties of the Church of England in the frequent controversies of the last quarter of a century. He is well known to American Churchmen, for his paper has a very large circulation in this country.

IN Dr. Boyd's "Twenty-five Years of St. Andrew's," there are some amusing anecdotes. Among these is a story told (*mirabile dictu!*) of a bishop: "A prelate, not unknown to me, exchanging his shovel hat for the easier wide-awake, on coming out of the railway station and getting into his carriage, met some remark on the drop-down in apparent dignity by saying: 'You remember Gray's beautiful line in the Elegy—Let not Ambition mock their useful tile.'"

The Guardian, in describing the late Mr. Spurgeon's character, says:

He was a man who combined an immense popularity with—what is not always united with popularity—very high claims to respect. He was thoroughly honest and thoroughly courageous. His theology was narrow, but it was genuine; and when, as in the so-called "Down-grade controversy," he thought the interest of truth demanded it, he could break away from every friend he had, and dare to stand alone in defence of what he held to be the cause of God. He was no friend to the Church of England, but he was, what is perhaps rarer, a straightforward and even generous adversary.

THERE is a story in "A. K. H. B.'s" new book, which is worth re-telling. When Archbishop Tait was Bishop of London, Professor Shairp asked him whether it was harder work to be Bishop of London or Head-master at Rugby. Tait thought a minute and said: "About the same. Each is just as much as a human being can do. But there is one great difference. When I was master at Rugby I never got out of bed any morning without thinking to myself: 'Now, to-day I may make some blunder in tact or temper that would greatly harm Rugby School.' But now I know that however foolish I may be, I cannot harm the Church of England. That is a great comfort. And so I say that, on the whole, it is harder to be Master of Rugby than Bishop of London."

CHICAGO cleaned its filthy streets last week and put on festal garments to welcome its guests. A large number of doorkeepers, pages, and other employees of the capitol at Washington, with the representatives of the press, accompanied by some members of Congress, spent Sunday and Monday here in looking at Chicago and inspecting the buildings and grounds of the Columbian Exposition. It is to be hoped that the cost of this junketing tour will be found to have been wisely expended in giving our national legislators some ideas of the magnitude of the Exposition, and of the responsibility of the whole country in its undertaking and management.

THE Rt. Rev. Ashton Oxenden, late Bishop of Montreal and Metropolitan of Canada, died at Biarritz, on Monday, 22nd inst. He was born in 1808, graduated at University College, Oxford, in 1831, and was ordained priest in 1834. From 1848 to 1860, he was rector of Pluckley, in Kent. In 1864, he became an Honorary Canon of Canterbury Cathedral. In 1869 he was consecrated to the Metropolitan see of Montreal, in virtue of which he became Primate of all Canada. He resigned his bishopric in 1878, feeling himself no longer equal to the fatigues of his diocese. Since that time he has resided in England. Bishop Oxenden was an Evangelical of the devout type. He has published many books and tracts, some of which have had an immense sale.

AN effort is being made by Churchmen in the united diocese of Down and Connor and Dromore for re-constituting the ancient diocese of Connor as a separate see, and appointing a bishop for the same, with his cathedral and episcopal residence in Belfast. A declaration to this effect is being largely signed by the clerical and lay members of the diocesan synod, and the proposal has met with very general approval in the local press and elsewhere. It is simply impossible for any bishop, however strong and active, to "set in order the things that are wanting" in a district extending from Coleraine and Portrush in the north, to Newry and Kilkeel in the south, including as it does the great city of Belfast, and a Church population of probably about 200,000 souls. The money question is the only serious difficulty, and this ought not to be insurmountable in a wealthy diocese which contains a third of the entire Church population of Ireland.

CANON SCOTT HOLLAND, presiding at the annual dinner of the St. Paul's Cathedral Sunday Evening Choir, announced that after twenty years of hesitation, justified, however, by the seriousness of a step as to which general opinion will never be agreed, the dean and chapter are now well embarked on a scheme for the decoration of the cathedral. Mr. Richmond, the artist, at the cost of great self-sacrifice, has consented to give his services for three years in the adornment of the choir with mosaics, bronze plaques, and marbles. Simultaneously the work of enriching the dome with statues will be executed under the direction of Mr. Penrose. Messrs. Bodley and Garner will carry out a plan which the late Dr. Liddon had much at heart, namely, to form a baptistery round the font, and to cover the latter with a costly canopy; and Mr. Gilbert has undertaken, with enthusiastic delight, to design a pair of bronze candelabra for the western approach to the cathedral. There is scarcely a nobler building in the world than St. Paul's; but it has always needed enrichment and furniture to give it the appearance of being cared for, and relieve the feeling of mere vastness it has hitherto inspired.

THE Rev. Lewis Gilbertson, minor canon of St. Paul's Cathedral, presided at a meeting of the St. Paul's Ecclesiological Society held at the chapter house in Christmastide, when a paper was read on "The Church in the United States of America, its Past, Present, and Future," by Mr. Fitzhugh Whitehouse, of New York (son of the late Bishop of Illinois). The lecturer said that the Church in America was known not only as the American Church, but as the American Catholic Church. The exact title of the organization was the Protestant Episcopal Church, to which many of them had a grave objection. They seldom made references to "sectarian" differences, preferring to refer to them as bodies rather than sects. In the colonial time they were largely indebted to the venerable Society for the Propagation of the Gospel, who sent a large number of missionaries to America. It was a debt which they could never adequately repay. They were trying to do something in that direction, however, by sending missionaries to other lands. Mr. Whitehouse then described the organization of the American Church and the general and diocesan and legislative bodies. The lecture was well received, and has attracted general attention and favorable comment.

THE Bishop of Zululand, who was consecrated on Michaelmas Day at St. Paul's Cathedral, arrived in his diocese on Thursday, Nov. 5. The Bishop drove from Dundee, crossing the Buffalo River about ten miles above Rorke's Drift, and so entering his diocese for the first time. A large number of Christians gathered on the Zululand side of the Drift. The Bishop robed on the Natal side of the river, and on the Zululand side, the clergy and catechists also robed in cassock and surplice. The Rev. J. G. Chater, of Isandhlwana, drove the Bishop across the river, and as they passed along between the men and the women, the Zulu salutations of Nkosi, Baba, were given. The carriage then drove on to the store close by, where the Bishop, in cope and mitre, stood under the verandah and greeted the people in Zulu with "The Lord be with you," to which the proper reply was made. Then followed, in Zulu, the form for thanksgiving after a journey, taken from the day office, and after a hymn, the Bishop spoke a few words, and gave the episcopal blessing. A very impressive sight then followed as the whole body of Christians, and many heathen as well, came and knelt before the Bishop as he sat in his robes, and kissed his hand. The Bishop stayed the night at St. Augustine's, and next morning a very large number of Christians joined him in Holy Communion, after which he was driven on to Isandhlwana, the residence of the late Bishop. A group of horsemen met him at the River Amanzimnyama and escorted him to the mission station, when, after a short interval, Evensong was said, and the Bishop slept for the first time in his new home.

CANADA.

Much interest has been aroused in the cause of North-west missions, in London, diocese of Huron, by the visit in the last week in January of the Bishop of Mackenzie River. He preached in the cathedral, London, on the morning of Jan. 24th, and gave two Sunday school addresses in the afternoon, preaching in the evening in Memorial church. At the missionary meeting in the cathedral on Monday evening, he gave many interesting details concerning his northerly diocese, where he has been at work now for 23 years. As flour costs about $50 a barrel, bread seems to be a scarce commodity, and fish, flesh, and berries are the chief articles of food throughout the whole region. The missionaries travel either on snow shoes or with dog sleighs, there is not a horse in the diocese. There is a post office within 2,000 miles of the Bishop's home.

The opening of the new buildings of Huron College, took place on the 26th ult. The Bishop of Huron and of Mackenzie River took part in the service and delivered addresses, as did also the principal of the college and others. At the January ruridecanal meeting of the district of Middle-

sex held in Christ church, London, reports were made of plans on foot to build three new churches in the diocese. The Indians at Oneida are endeavoring to build one, and have about $40 to begin with. They hope to raise the necessary amount by a yearly subscription among themselves, by concerts given by the choir, and other means, and expect to have enough in ten years. This seems a long time to wait.

A sad incident took place in connection with the meeting of the Brotherhood of St. Andrew's, in Toronto, Feb. 15th. The Rev. Canon Davidson, rector of Colborne, had been attending the convention, and taking part in the session; but, feeling unwell, he went over to the office of a physician, and almost immediately on his arrival there, expired. His son, the rector of Peterboro', was presiding over the convention when the news of his father's death was brought to the hall, and another son, a barrister, was addressing the meeting.

The 11th anniversary of the opening of St. Mark's church, Toronto, was celebrated on the 24th ult., and a children's service was held in the afternoon.

A special service was held on Jan. 24th, at the church of St. John the Evangelist, Hamilton, diocese of Niagara, at Evensong, for the reception of the choir. The rector formally admitted 15 members.

At St. James' church, Guelph, at the evening service, three persons received their licenses as lay readers. The service for the admission of lay readers approved of by the Bishop, was used after the Psalms and before the Lessons.

The new church at L' Orignal, diocese of Ontario, was formally opened on the Festival of the Epiphany. It was first used for early Celebration on Christmas morning, and has consequently been named the "church of the Nativity." The debt upon the "Archdeacon Patton Memorial church," in the same diocese, is removed, and the beautiful building is now ready for memorial offerings. The children of the Sunday school are putting in a litany desk, in memory of their late superintendent. The Bishop of Niagara, acting under commission from the Bishop of Ontario, held an Ordination in St. Peter's church, Brockville, on Jan. 24th, when three candidates were admitted to priest's orders, and six were made deacons.

An association has been formed by the Church women in the city of Quebec, whose primary object is to aid the Church in the poorer parts of the diocese, and to improve the condition of the clergy therein. The first annual meeting of the Church Helpers' Association, as it is called, was held on Jan. 20th, in Cathedral Church Hall, Quebec. The society numbers 164 members, and seems to have accomplished much since its commencement, among other things having furnished a house for the Rev. Mr. Sutherland, in Labrador.

A choir festival was held at St. Peter's church, Sherbrooke, diocese of Quebec, in the first week in February. Although on account of the sickness so prevalent, the choirs of the surrounding parishes were only partially represented, still, about 70 singers came together for the service. The clergy accompanying the various choir detachments, occupied the chancel. The united choirs, although they had each practiced independently, sang together with smoothness and precision. After the service, a meeting was held in the Church hall, at which a permanent choir association for the deanery was organized, with the Bishop and rural dean as patron and vice-patron.

A programme in very neat form was issued by the council for the convention of the Brotherhood of St. Andrew, in Toronto, in the 2nd week in February. A large number of delegates were present, and the meetings were full of interest. Luncheon was provided for the delegates on the 13th and 14th in St. James' school house, by the Woman's Auxiliary, of Toronto.

By permission of the Bishop of Toronto, an ordination was held by the Bishop of Algoma, in St. Peter's church, Toronto, admitting a candidate to the diaconate. Dr Sullivan has been making a visitation through the Muskoka and Parry Sound districts, in his diocese (Algoma), and visited the mission of Aspdin on the 17th and 18th, where he held Confirmation and Communion services.

The Church in the diocese of Fredericton has sustained a great loss in the death of Mr. R. T. Clinch. He was a delegate to the Provincial Synod, and was appointed by that body as one of its representatives to exchange greetings with the General Convention of the Episcopal Church in the United States.

Several facts given at the annual meeting of the Cathedral Association for the Advancement of diocesan missions in the Diocese of Columbia, B. C., show the rapid growth of the Church in that locality. In the year 1879, when the dioceses of Caledonia and Westminster were formed, there were only 15 clergy in the then undivided province. In the three dioceses, there are now over 50. Eight new missions have been opened during the last year, and nine new churches. Two Indian schools were also brought into operation, and a Chinese mission opened.

The second meeting of the Synod of Athabasca was held at Leper Slave Lake, recently. There were present five clergy and two lay delegates.

St. Alban's church, Rat Portage, diocese of Rupert's Land, was completely destroyed by fire on the 17th, with a loss of $5,000.

The Bishop of Montreal issued a pastoral, which was read in the city churches on Feb. 7th, urging upon the several congregations the claims of the Diocesan Mission Fund. The Bishop stated that he was unable to appoint missionaries to some of the vacant missions, in consequence of the want of means to supply their stipends. It is hoped that a hearty response will be made to the Bishop's appeal. In St. George's church, Montreal, the collection taken up for this purpose, on Feb. 14th, amounted to $2,800, and more is yet to come in. The church of St. John the Evangelist was crowded on the 14th, to hear the Rev. Father Benson, founder of the Order of St. John the Evangelist, preach. Father Benson preached morning and evening, strongly urging the duty of self-denial.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

A conference in the interests of the Girls' Friendly Society will be held in Grace Parish House, No. 1439 Wabash av., Chicago, on Tuesday, March 8th, at 2:30 P. M. Short papers, bearing on the work of the society, will be read; topics as follows: "The possibilities of a good library," Mrs. Hopkins, of St. James'; "What do we really mean by the Associates being friends of the girls?" by Miss C. McAvoy, of Trinity; "Are we doing wisely to elevate and educate the girls in the G. F. S.?" by Miss E. Towner, St. James'; "The advisability of encouraging independence among the girls," by Miss Frances Cowles, of Grace; "The need of pleasure in the lives of working girls," by Miss Frances Williams, Grace.

The annual meeting of the society will be held this year at the church of the Ascension, on March 29th. Celebration of the Holy Communion at 11 o'clock; sermon by the Rev. John Rouse, of Trinity church. Luncheon will be served by the ladies of the Ascension at one o'clock, to be followed by a business meeting of Associates, at which time there will be a discussion on the advantages of the "Girls' Friendly Society," and "Working Girls' Clubs", bringing out the good points of each, and emphasizing the difference which exists between them. Church women, and all interested in the G. F. S., are most cordially invited to attend both of these meetings.

The choir of St. Peter's church, assisted by members of St. James' choir, rendered the sacred oratorio, "Christ and His Soldiers," by John Farmer, at the church on Belmont ave., city, Wednesday evening. The seating capacity of the church was fully taxed by an appreciative audience. The oratorio, though trying for young voices, has many pleasing passages, and the solo parts are peculiarly well adapted for the use of male choirs. The solo parts were taken as follows: soprano, Master Charlie Riddell; alto, Master Robert Stephenson; tenor, W. J. Brown; bass, Mr. Walter Rein. The rendition showed careful training, and was much enjoyed.

The fourth annual Choir Festival of the diocese of Chicago will be held on Wednesday, June 1st (the Bishop approving), the last day of the diocesan convention. It will be a threefold festival, held in three churches on the North, South, and West Sides, respectively, on that evening, at the same hour, and with the same programme. The principal numbers will be Mann's *Magnificat* and *Nunc Dimittis* in A flat; "O clap your hands" by Trimnell, and an anthem by Longhurst. The celebration of the Holy Eucharist will be full choral, and will be held at Grace church, at 9 A. M. of the same day, the Choir Association having accepted the invitation of Dr. Locke to hold that service there. The music will be sung by the choir of that church. Mr. Smedley, choirmaster of St. James, is the Association choirmaster this year and Mr. Howles, of St. Andrew's, is organist. They will appoint their assistants.

Sunday, February 14th, was an important day in the history of Church work among deaf-mutes in the city of Chicago. St. Clement's church was used for the first time by All Angels' deaf mute mission, as stated last week. Holy Communion was celebrated at morning service, also evening service held by the general missionary, the Rev. Austin W. Mann, assisted by the Rev. J. H. Cloud of St. Louis. The congregations were large, despite the stormy weather. Every one was delighted with the new house of worship. As the ground on which it stands has been deeded to the Western Theological Seminary, it will be necessary to purchase two lots, one for the church building, the other for the rectory. It is desired to make this parish the centre of work among deaf mutes of the city and suburbs, as well as the entire province of Illinois. The gift is very timely on account of the growing deaf-mute population, and the Columbian Exposition, which will draw many to the city temporarily, who will need a spiritual home during their stay.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop

CITY.—On Septuagesima Sunday the formal services of the reopening of the church of the Holy Trinity, 42d st., took place, after the church had been in the hands of workmen for about six months. The interior has been almost entirely rebuilt at a cost of nearly $70,000. As already stated in these columns, a true chancel has been constructed in the place of the old semi-circular stage, and provision has been made for a surpliced choir—thus undoing some of the most characteristic features of the church, as established by the younger Dr. Tyng. New galleries have been built, the floor level changed, and tesselated aisles laid. The walls have been so changed in shape as to make new sittings possible, and they have been overlaid with fire-proof materials. Slender iron columns, placed over new piers of masonry in the cellar, support the galleries. The accostic properties have been improved. The decoration of the nave is in terra-cotta with sparing ornamentation, and the roof has been reset with hammer-headed beams and open timber work. The organ pipes divide on either side of the chancel, and add to the effect. A new altar, with a reredos, has been put in place. The gothic framing of the latter is in oak, with a large mosaic panel, 14 feet high, in Byzantine design, from drawings by Mr. Chas. R. Lamb. The subject is our Lord is enthroned, and at either side, two by two, stand St. Michael, St. Raphael, St. Uriel, and St. Gabriel, the archangels—each holding his characteristic symbol. The Saviour holds in his left hand a royal orb, and in his right a scepter of lilies. The coloring of the work is delicate. Above are memorial windows representing: "The Annunciation," "The Offering of the Wise Men," "The Ascension," "The Exhortation to the Apostles," and the "Entry into Jerusalem." The mosaic reredos is also memorial, and was presented by Mrs. Clara Bacon, in memory of William Bryan Casey, M. D. The rector, the Rev. E. Walpole Warren, has been the leading spirit in the alteration, though for a long time it was debated whether to dispose of the church altogether and remove to a new site. On Sunday a printed address was scattered in the pews, which told briefly the history of the parish, and what had been done to it, and added an expression of hope, that now that the interior had been made attractive, the spring time of the present year would "blot out forever the offending colors on the exterior." A special series of services, (of which more detailed mention will be found in "Choir and Study" celebrated the glad event of the formal reopening.

Much interest is being taken in a suit for the construction of the will of the late Mary A. Edson, which was begun before the Supreme court on Wednesday of last week. The suit is brought by the executors, and is a friendly test of legal points necessarily involved. The will has been admitted to probate by the Surrogate. It was executed a few days before the testator died, in 1890. By its provisions her brother received one third of the estate, and the residue went to charity. There were a few specific bequests, and the remainder was given to the executors, in trust to divide among such charitable institutions as they deemed best. The will also provided that if for any reason any of these bequests should lapse or fail, the residue was to go to the executors absolutely, the testator believing that they would carry out her wishes. She did not make any charge on them, however, to do this, but they were to take it absolutely. With a view to the honorable execution of this latter provision in the event of the specific bequests being called in question, the executors signed a deed of trust in June, 1890, to Hon. Stephen P. Nash, as trustee of the Cathedral of St. John the Divine, and other institutions. As there is a law in the State of New York, dating from 1848, which provides that charitable bequests made in a will executed less than sixty days before the death of a testator, are null and void, the executors have not known how to proceed legally, and have felt the necessity of receiving formal direction from a court of law. Miss Edson signed the will on her death-bed. The bequests would nevertheless be honored by the executors through their deed of trust, so that the institutions contemplated would not suffer. But it now appears that reasonable doubt exists as to the legality of that part of the will which enabled them to dispose of two-thirds of the estate for charity, and under which they entered into the deed of trust. Should the courts pronounce this also null and void, the executors will be powerless, and the institutions will be unable to obtain anything.

The expense of sustaining the new children's hospital, undertaken by St. John's Guild, as already announced in these columns, will amount, it is estimated, to about $10,000 for the first year. An appeal has been made for this amount.

On Wednesday, Feb. 17th, a meeting of the Church Periodical Club was held in the Sunday school room of St. Bartholomew's church, the Rev. Dr. Greer, rector. There was a good attendance from New York, Brooklyn, and vicinity. The work of the club is steadily increasing in vigor and in interest.

The 8th annual meeting of the White Cross Society was held on the evening of Septuagesima Sunday, at the church of St. John the Evangelist, the Rev. Dr. DeCosta, rector. There was a large gathering of persons interested in the work of the society. Letters were read from Lieut.-Col. Everett, secretary of the Church of England Purity Society; the Rev. G. H. Nidal, secretary of the English White Cross Society, and from branches of the Society in Mexico, Canada, Australia, and the United States. An address, prepared by Father Ignatius,

was also read. The Rev. Prof. Thomas Richey, of the General Theological Seminary, gave an address on "The claims of fallen women," and the Rev. Father Huntington discussed the "Relation of the industrial question to morals."

Grace chapel has started a free reading room. Wisely it has been begun in a separate and less ecclesiastical building, although directly opposite the chapel and within easy reach of its influence. The site, on 14th st, is in one of the most crowded thoroughfares of the city, and well adapted to reach the many. It is attractively supplied with magazines and daily and weekly papers. Grace mission is to have a cooking school for boys and girls, conducted by the ladies of Grace church. Two sessions will be held each week. A branch of the flourishing parish industrial school has also been begun at the mission, and the boys' club is more vigorous than ever.

On Tuesday of last week, the Rev. E. A. Hoffman, D.D., LL.D., D.C.L., dean of the General Theological Seminary, had a very serious accident, from which, however, he escaped unharmed. The carriage in which he was riding was overset, and one of the horses so badly injured that it had to be shot The coachman was thrown from the box, and received a fracture of the skull.

By the will of the late Mrs. Laird, of Georgetown, D. C., the "Clergymen's Retiring Fund Society" receives a legacy of $6,000.

GENERAL THEOLOGICAL SEMINARY.—The Seymour prize for extempore preaching was awarded to Mr. N. Dunham Van Syckel, M. A., of the senior class. The Pierre Jay prize for the best essay on "The Motive for Foreign Missions," was awarded to Mr. St. Clair Hester, M. A., of the middle class. On Wednesday evening, Feb. 17th, a large meeting of the Students' Devotional Club was held, at which a paper was read by the Rev. Prof. Cady, D. D., on "The religious use of the imagination." The old east building is to be demolished very shortly, the work probably beginning by March 1st. It is hoped that the new professors' home to take its place, will be finished by next September.

HIGHLAND FALLS.—The clericus of the Highlands met at the church of the Holy Innocents, Feb. 16th, and the clergy were entertained by the Ven. Archdeacon Thomas. The Rev. James Olmstead was essayist, and chose for his subject "Nestorianism."

MORRISANIA.—St. Paul's church, of which the Rev. Dr. Harris, secretary of the diocese, is rector, is about to remove from its present site to a much more desirable location at Washington ave. and 170th st. Plans have been drawn and await the action of the vestry. The structure will probably include church, parish house, and rectory, and will be substantially built of brick or stone. The seating capacity will be larger than that of the present church. The vestry hope to sell the latter, and negotiations for the sale have been entered into. Some articles now in use, including the fine new organ, will be removed to the new church when ready. Ground will be broken before summer.

YONKERS.—The new orphanage building of the Leake and Watt's Orphan House has been completed, and is now ready for occupation. The trustees have made public announcement that they will receive, under proper rules, 100 children, in addition to those now in the home. This opportunity to have admitted a large number of orphan children at one time, will be hailed by charitable people generally, but special precautions on the part of the trustees have been considered necessary to assure that only worthy applicants are received. If any are found ungovernable, or habitually immoral or disorderly, they will not be allowed to remain. None will be admitted who are less than three or more than twelve years of age. At fourteen they are discharged from the institution, and either returned to friends or placed in useful employment. The Rev. Dr. Morgan Dix, of Trinity church, is head of the trustees, and the Rev. R. M. Hayden is the superintendent of the home.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

At Richmond the Rev. J. Everist Cathell has been eminently successful in surmounting apparently insuperable difficulties. Not only is the "George Fiske Memorial Chapel and parish house" to be immediately erected at a cost of nearly $11,000, but the church and rectory will be thoroughly renovated at a cost of $10,000. All this work will proceed simultaneously to be finished Sept. 1st, 1892. Meanwhile the Church services will be held in one of the public halls of the city. The memorial building is to be supplied in part by a fund of $8,300, started many years ago by the first rector of the parish, the Rev. George Fiske. The rest of the money required for that building and the renovation of the church and rectory has been raised within the past fortnight by a canvass made by the present rector. Col. Dudley of Washington, D. C., generously contributed $900. Many citizens, having no connection with the parish, have given liberal aid. There are now about 300 communicants and three active guilds. The parish has had only 4 rectors, during the 55 years of its existence, Dr. J. B. Wakefield succeeding the first rector, and the Rev. Frank Hallam succeeding the second. Dr. Wakefield spent nearly 30 years in the parish, four years as assistant and nearly 26 as rector.

On Friday, Jan. 29, Bishop Knickerbacker visited Huntington for the purpose of opening a neat frame church that had just been completed through the efforts of the missionary in charge, the Rev. Otway Colvin. The benediction in the Priest's Prayer Book by Norton was used by the Bishop, the clergy assisting. After Evening Prayer, instead of a formal sermon, addresses were made by the Bishop and clergy present, the Rev. Messrs. Seabrease, Cole, Gunn, and Colvin. Huntington is a country town of 8000 population. The mission was organized by the Bishop, soon after he came to the diocese. It has been served from Marion and Peru. For the past two years Mr. Colvin has been giving a Sunday evening service in a rented room. The mission numbers about 30 communicants, they have struggled long and hard to secure their modest frame church. It is 28 by 58 feet in dimensions, with a tower through which the church is entered. The lot cost $500, the building $1,600. It has chancel and robing room, and sittings for 200. Of the cost $2,100, $1,100 was secured in the town, $500 given by the Diocesan Church Building Fund and $500 loaned by the General Church Building Fund. The missionary, Mr. Colvin has been most persevering in his efforts to secure the church and his people have done nobly. They are mostly railroad employes. The Bible and a cross for the altar were presented by St. Paul's church, Jeffersonville. The communion service and altar linen were the gift of the Bishop.

As we have previously recorded, a clericus was organized in October in Indianapolis. It has met on the first Monday in each month, and after discussion of an essay by one of the members, lunch has followed. Essays have been read by the Rev. John Brann, on City Mission Work; the Rev. W. D. Engle, on Diocesan Mission Work; the Rev. E. G. Hunter, on the tendency of modern theological teaching, and by the Rev. Dr. Jenckes, on Evolution. The meetings are serving a most excellent purpose in cultivating cordial relations between Bishop and clergy, and forming plans for the extension of the Church in the city.

On Jan. 31st the Rev. Dr. Jenckes closed a rectorship of eight years and a half in St. Paul's church, Indianapolis. During this period he has baptized 217, presented 159 for Confirmation, married 138 couples, and buried 124. Through his instrumentality a heavy indebtedness has been paid off. The parish is in a good condition, and promises great growth in the future.

The Central Convocation met at Muncie Feb. 2nd and 3rd. Tuesday evening, there was a sermon by the Rev. J. E. Cathell, and a spirited address by the dean. On Wednesday morning, at 10:30, the Rev. E. G Hunter preached a thoughtful sermon on "The Church *vs.* Liberal Christianity." At 3 P. M., a large meeting of the Woman's Auxiliary was presided over by the diocesan secretary, Miss Upfold; delegates from most of the parishes in the deanery were present. Reports of the half year's work were read, and some excellent papers, and the meeting was one of great interest. The convocation closed on Wednesday evening, with an address on Christian Education, by the Rev. G. E. Swan, of St. Mary's Hall, Indianapolis, and missionary addresses by the Rev. Mr. Cathell and the Rev. J. H. Ranger. The congregations were large and interested.

Grace church, Muncie, has just purchased a quarter block of land, at a cost of $6,500, on which they are preparing to build a handsome stone church at an early day.

The Bishop has a Quiet Day for the Churchwomen of Indianapolis on Feb. 26th.

Grace cathedral, Indianapolis, is to have as a memorial gift for a deceased parishioner, a handsome silver Communion service, given by her children.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

A committee consisting of the Rev. Messers J. Houston Eccleston, Arthur Chilton Powell, Frederick Gibson, C. George Currie, and Peregrine Wroth, have prepared an address to the members of their congregations on the subject of "Burial Customs" to which the Bishop has given his approval. The address calls attention to certain customs, now prevailing at funerals which should be no longer observed — that of uncovering the head whilst the body is being placed in a hearse, and at the service at the grave, and also remaining at the grave whilst it is being filled, often in inclement weather; the observances noted are very frequently the occasion of death to many persons. The committee also recommended, as far as was practicable, the discontinuance of Sunday funerals.

BALTIMORE.—On Sunday, Feb. 14th, the Bishop confirmed a class of 19 persons in St. Mark's church The Rev. Geo. M. Clickner, rector, made an address in reference to the day being the 45th anniversary of St. Mark's. The Bishop preached from St. Luke i; 6, after which he made a short address in reference to the endowment fund for the Episcopate. He called attention to the duties of the people in this respect and said that if every one of the 27,000 communicants of this diocese would follow the plan of laying by a penny a day the sum of $96,000 would be realized. The Bishop also confirmed a class of 27 at Memorial church.

On Sunday afternoon. Feb. 7, the Bishop confirmed a class of 33 persons at Mt. Calvary church.

The Rev. William Kirkus, for a long time rector of the church of St. Michael and All Angels, preached his farewell sermon on Sunday night, Feb. 7th. His text was II Corinthians ii: 16. Dr. Kirkus has left the city permanently and will live with his son in Brooklyn, N. Y.

The Rev. Peregrine Wroth, of the church of the Messiah, made an address on "A Wrong Social Idea" at the annual meeting of the Society for the Suppression of Vice held on Feb. 16th.

The Rev. Richard Whittingham, a brother of the late Bishop Whittingham, will minister to the congregation of the church of St. Michael and All Angels, and has located temporarily within the limits of the parish. In the meanwhile the vestry will seek for a rector to fill the vacancy caused by the resignation of the Rev. Wm. Kirkus.

HAMPDEN.—The Bishop visited St. Mary's church, the Rev. W. C. Butler, rector, on Sunday morning, Feb. 7th. and administered the right of Confirmation to a class of 10 persons.

REISTERTOWN.—The Rev. Arthur J. Rich, who has been in Summerville, S. C., for his health, will leave for Florida the last of this month, to return home the last of April or the first of May. His health is steadily improving. The Rev. Alexander Rich, son of the rector, is serving as principal of Hannah More Academy in the absence of his father.

BRUNSWICK.—The Rev. Edward T. Helfenstein, rector of St. Mark's church, has returned from his vacation much improved in health.

WESTMINSTER.—The Rev. Jas. W. Reese has been requested by the Bishop and vestry of Ascension parish, to officiate on Sundays until a rector is secured, and he has consented to do so. Services are held at 10:30 A. M. and 4 P. M.

WASHINGTON, D. C.—Up to date the contributions in land and money for the proposed cathedral in this city, amount to nearly $250,000.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

2. Evening, St. Timothy, 8th and Reed.
6. A. M., St. Mark's, Frankford; P. M., Divinity School Mission; evening, Mediator.
9. Evening, Calvary Monumental.
11. Evening, St. George's, West End.
13. A. M., St. Paul's, Cheltenham; P. M., St. Sauveur; evening, Holy Apostles.
16. Evening, St. Simeon's.
18. Evening, Good Shepherd, Kensington.
20. A. M., Nativity; P. M., Christ church, Media; evening, the Incarnation.
23. Evening, the Covenant.
24. Evening, the Annunciation.
25. Evening, St. Michael's, Germantown.
27. A. M., Zion; P. M., Grace, Mt. Airy; evening, St. Matthew's.
30. Evening, St. Timothy's, Roxborough.
31. Evening, St. Stephen's, Clifton Heights.

APRIL.

1. Evening, Holy Trinity Memorial.
3. A.M., Calvary, Conshohocken; P.M., St. Luke's; evening, the Saviour.
6. Evening, the Messiah.
7. Evening, the Ascension.
8. Evening, the Crucifixion.
10. A. M., St. Peter's; P. M., St. Andrew's; evening, the Resurrection.
11. Evening, the Epiphany.
12. A. M., St. Stephen's.
13. Evening, Holy Trinity.
14. Evening, Holy Trinity, West Chester.

PHILADELPHIA.—The Southwest Convocation held a public missionary meeting on the afternoon of Septuagesima Sunday, in the church of St. Sauveur, the Rev. Dr. C. Miel, rector. An address in English was made by the Rev. J. N. Blanchard, and one in the French language by the rector. On the afternoon of the following day, convocation met in the parish building of Holy Trinity church, the rector, the Rev. Dr. McVickar, in the chair.

The 2nd anniversary of the House of Rest for the aged communicants of the diocese, was held at St. James' church on Monday, 15th inst., Bishop Whitaker presiding. There was a large attendance of Churchwomen from the 37 parishes represented in the society. Evening Prayer was said by the rector, the Rev. J. N. Blanchard. The report for the past year by the Rev. Dr. R. A. Edwards, stated that there are 14 inmates in the house at Germantown, and that the receipts were $2,500. exceeded slightly by the expenditures. Addresses were made by the Rev. G. H. Kinsolving and the Rev. Dr. W. F. Watkins. Mrs. Wm. Bacon Stevens, widow of Bishop Stevens, was elected president, and Mrs. J. S. Rumney, treasurer of the Women's Board.

The Rev. J. P. Hubbard, who has, as already noticed, resigned the rectorship of St. Matthew's church, to take effect at the close of the diocesan convention, has presented the annual statement of the work in that parish. When he assumed the rectorship, Dec. 1st, 1880, there was a ground rent of $10,000, the interest, payable yearly, of $600, also a note for $5,000, on which interest and part principal, amounting to $600, was also paid yearly; total yearly payment of $1,200. By reduction of debt the amount of interest is now but $240. During these 11 years there has been paid, for church improvement $12,796.71, missions and charities $9,055.55, reduction of debt $9,194.29, current expenses $57,444.45, total $88.491. For the past five years the receipts from all sources have been slowly, but steadily, increasing.

Miss Maria Blanchard, who is noted for her charities, has endowed a perpetual free bed in the Children's Hospital, to be called

"The Holy Trinity Bed." This institution is styled unsectarian, but all its officers and managers are Churchmen.

The accepted designs for the cathedral of St. John the Divine, New York City, are announced as among the architectural drawings to be exhibited at the rooms of the Art Club from the 23rd inst. until March 6th.

Arrangements have been made by the committee in charge of the noonday services at St. Paul's, with the following clergymen, *viz.*: Ash Wednesday, Bishop Whitaker; March 3, 4, and 5, Bishop Coleman: March 7 to 12, the Rev. F. Burgess; March 14 to 19, the Rev. Father Huntington, O.H.C.; March 21 to 26, the Rev. Dr. J. S. Stone; March 28 to April 3, the Rev. Dr. T. A. Tidball; April 5 to 9, the Rev. O. A. Glazebrook, D.D. In Holy Week, Monday, the Rev. Dr. W. F. Watkins; Tuesday, the Rev. Dr. J. Lewis Parks; Wednesday, the Rev. Dr. W. N. McVickar; Thursday, the Rev. Dr. A. G. Mortimer; Saturday, the Rev. A. B. Sharp. As Good Friday is a legal holiday in Pennsylvania, business houses are invariably closed in this section of the city, consequently no provision is made for services for "business men" on that day.

The Rev. George Emlen Hare, D. D., LL. D., one of the best known Churchmen in this country, entered into the rest of Paradise early in the morning of Feb. 15th. He was born in Philadelphia Sept. 4th, 1808. After leaving school, he was sent first to Dickinson College, at Carlisle, Pa., and hence to Union College, at Schenectady, N. Y., where he graduated with honors in 1827. The last-named institution was under the presidency of Dr. Eliphalet Nott, and one of the professors was Alonzo Potter, afterwards Bishop of Pennsylvania. In after life he often referred to the intellectual stimulus he received from both these professors. After leaving college he entered the General Theological Seminary, then recently established. He was ordained to the diaconate in 1829, by Bishop White, at Christ church, Phila. His first parish was St. John's, Carlisle, Pa., where he remained five years, and then became rector of Trinity church, Princeton, N.J., which he served until his return to Phila., in 1843. For many years thereafter he was rector of St. Matthew's church, Francisville, Phila. Upon the revival of the Episcopal Academy in 1845, by Bishop Potter, Dr. Hare was elected head-master, and by his successful administration of its affairs, made it of great usefulness in training the youth of that day. The nucleus of the Divinity School was the class of divinity students taught by him in one of the rooms of the Academy. As early as 1846, he had between hours at the Academy 3 or 4 divinity students for partial instruction. When he resigned charge of the Academy in 1857, it had upwards of 200 scholars. In September of the same year, he severed his connection with St. Matthew's church and opened the "Training School for Young Men for Holy Orders," which in 1862 passed into the Phila. Divinity School. For 27 years Dr. Hare was professor of Biblical learning and exegesis in this latter institution, and was made professor *emeritus* in 1889, having spent over 40 years in the education of candidates for holy orders. He was a delegate to the General Convention for several years, and for a long period a member of the Standing Committee of the diocese. He was well known as one of the best Hebrew scholars in the Church, and as such served as a member of the American Committee of the revision of the authorized version of the Bible in the Old Testament department. He received the degree of D. D. early in his ministry, from Columbia College. and later, that of LL. D. from the University of Pennsylvania. He was married June 4th, 1830, in St. John's chapel, New York City, to Elizabeth Catharine, 3rd daughter of Bishop Hobart; she departed this life early in 1883 By this union were nine children, eight of whom survive. He was the father of Bishop Hare, of South Dakota, and of the Rev. Chandler Hare, at present rector of St. Luke's church, Lebanon, Central Pennsylvania. His decease was the direct result of advancing years. The burial office was said at St. Luke's church on the afternoon of the 17th inst., and was largely attended by prominent clergymen and laymen. The service was conducted by Bishop Whitaker, assisted by the Rev. L. Bradley, rector of the church, the Rev. R. Ritchie, and four of the professors of the Divinity School. The remains were taken thence to the cemetery of St. James the Less, where the committal service was said by the Bishop. After the burial service, a meeting of the clergy was held in the church, the Rev. Dr. McVickar in the chair. The Rev. Dr. Watson suggested that arrangements be made for a memorial service to be held in the immediate future, as Dr. Hare had held an eminent position in the diocese for many years. On motion, a committee was therefore named to make such arrangements for a memorial service for the Rev. Drs. Hare and Garrison.

Sexagesima Sunday was also the eve of the 160th anniversary of the birth of Washington, and was fittingly observed at Christ church. The altar was decorated with bouquets of flowers and festoons of the national colors. After Matins, the rector, the Rev. Dr. C. Ellis Stevens, stated that Bishop Whitaker had requested that the parish should do something for the Russian famine fund. He announced also that services would be held during Lent every Tuesday at 12:15 P.M. for business men, the subjects to be "The seven deadly sins," and that Bishop Whitaker expected to be present on the 2nd Tuesday in Lent. The Rt Rev. Dr. Perry, Bishop of Iowa and chaplain-general of the Society of the Cincinnati, preached the sermon on "The connection between Christ church and the American Revolution," taking as his text, "The house of the Lord God of your fathers," II Chron. xxix:5, and "The place where thou standest is holy ground," Exodus iii: 5. In spite of the very inclement weather, there was a large congregation present, members of the Society of the Cincinnati and Sons of the Revolution occupying prominent sittings in the nave.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The Eastern Convocation held its 248th. meeting at Grace church, Newton. At the celebration of the Holy Communion, the Bishop preached. The business meeting adopted the report of the committee who are considering a change in the constitution in behalf of the laity. Missionary addresses were made by the Rev. George Pine, respecting the claims of Hopkinton and Hudson, the Rev. A. Watkins detailed the work of the Church in Gloucester and its urgent needs, and the Rev. S. Hotchkiss spoke of the German work in East Cambridge. Many of the members expressed a fervent wish that the convocation take a more active interest in missionary work and a committee was appointed to advance this cause. After a bountiful luncheon at the parish house, an exegesis on I Cor. xv: 19 was read by the Rev. J. W. Suter in the chapel, and the convocation discussed the subject thoroughly, giving the many interpretations of the difficult text. The liturgical paper by the Rev. W. Williams upon the subject: "The forms of the administration of Baptism," denied infant Baptism as a custom coincident with the early days of Christianity, and spoke of immersion as the rule and custom of the Church, thereby endorsing the views of the late Dean Stanley in the *Nineteenth Century*. The essay on "The Perils, if any, which the Church meets in this age" was ably given by the Rev. James H. Van Buren. The addresses at the evening service on "The spread of the Christian Faith at home and abroad" were delivered by the Rev. F. B. Allen, J. B. Wicks, and H. Bedinger. The convocation enjoyed the hospitality of the parish and the efficient and attractive leadership of the Rev. Dr. Shinn. The next convocation will meet in Marlborough in April.

Church people whose daughters are attending Wellesley College, or its Dana Hall School, will rejoice to learn that during the past year, Christ church mission (Episcopal), has been established in Wellesley village. After passing through what may be termed the experimental period, with but one service a week, the full services of the Church are now about to commence. This mission has been especially fortunate in securing as its rector, the Rev. Andrew Gray, A.M., a priest with wide experience in mission work. Although this town in common with rural New England in general, has been controlled by Calvinistic influences for two hundred years or more, this mission has been cordially welcomed by the town people regardless of their religious affiliations. On Thursday evening, Feb. 4th, Bishop Brooks made his first visitation, and confirmed ten candidates. Knowing that the mission hall was too small for such an occasion, the Wellesley Congregational Society generously placed its church at the disposal of the mission. A congregation of over 800 assembled (some of whom had never before seen an Episcopal service) and joined in the service, using the leaflet prepared for the occasion. The neighboring clergy were present, and the choir of 52 boys and men from Grace church, Newton, with their rector, the Rev. Dr. Shinn, rendered the choral parts of the service. The Bishop's text was, "Israel saw the Egyptians dead upon the sea-shore," and he preached one of his strong, heart-stirring appeals for greater effort to cast away our sins, and to take into our hearts more of the spirit of our Blessed Jesus. "Our sins are our Egyptians, let us slay them until we see them all dead upon the sea-shore."

BOSTON.—Mr. J. D. W. French, the treasurer of the St. Mary's Free Mission for Sailors, reports that $7,000 of the $10,000 needed, has already been raised.

The Rev. John T. Lindsay, D. D., lectured before the Y. M. Christian Union on "Cheerfulness," Thursday, Feb. 18th.

The Rev. S. C. Partridge, of China, addressed the Clerical Association on Monday morning, Feb. 13th, and the Woman's Auxiliary on Feb. 17th, at St. Paul's chapel.

All Saints' have published a most attractive pamphlet on the new church building, containing a history of its architecture, which is given by Cram, Went worth, and Goodhue of Boston, and the history of the parish, its needs, and its future, by the rector. The parish has now 350 communicants as against 218 in 1887.

FRAMINGHAM.—St. John's church has received the gift of a beautiful altar from Mr. Arthur C. Blanchard, junior warden, as a memorial of his wife. The altar is of pure white marble, the slab supported by columns with carved caps and moulded bases. An exquisite carving of the *Agnus Dei* forms the centre of the upright which is further ornamented by a beautifully carved moulding of ecclesiastical design, while the *Sanctus* appears in raised lettering upon the retable. The steps are of Verona marble, the soft yellow tint blending with the richly covered mosaics of the upper step whose design includes medallions containing Maltese crosses, and is enclosed by a border of scroll work. The inscription upon the first step reads:

"To the Glory of God and in loving memory of Ellen Eliza Bush Blanchard, Obit. Jan. 16, 1884."

The altar is thrown into high relief by its dossel of rich mahogany-colored plush which is the work of the Sisters of St. Margaret of Boston, and it is surmounted by the beautiful eastern window given the church many years ago by a member of the parish. The pavement within the altar is of harmoniously toned tiles and the entire scheme of color within the chancel is most artistic and admirable. Mr. W. Frank Hurd, one of the vestry, was the architect. As the Bishop was unable to be present at the service on Septuagesima, the prayers of consecration were read by the rector, the Rev. Arthur Hess. The service was appropriate to the occasion. a most interesting sermon being drawn from the text, in the Epistle to the Hebrews, "We have an altar." The music by the vested choir included the beautiful *Agnus Dei*, the solo being sung by the rector.

WALTHAM. — On Feb. 13th, the wedding anniversary of the Rev. H. N. and Mrs. Cunningham was celebrated in the parish rooms, beautifully decorated with an abundance of tropical plants, and a fine collation was served by the ladies of the parish. A very large number offered congratulations, and many substantial tokens of esteem. The work of the rector and his faithful helpmeet has been largely blessed, and the new life and growth in numbers, show the appreciation which their efforts have gained from the parish.

QUINCY.

ALEXANDER BURGESS, D. D., LL.D., Bishop.

The Convocation of the Quincy deanery, together with the quarterly meeting of the Board of Missions, was held in St. James' church, Griggsville, Feb. 9th and 10th. Owing to various causes the attendance of the clergy was not as large as usual. The unavoidable absence of the Bishop was a source of much regret. The service began on Tuesday evening at 7:30, Evening Prayer being said by the Rev. Messrs. William Gill and Z. T. Savage, rector of the parish, followed by addresses on "Brethren of the Magi"—What they believe, by the Rev. H. A. Grantham; What heart they have, by the Rev. V. H. Webb; What work they do, by the Rev. Wm. F. Mayo. The large congregation present entered heartily into the service. At 10:30 Wednesday morning another large congregation was present. Morning Prayer was said, and the celebration of the Holy Communion followed, the Rev. Dean Sweet being celebrant. The sermon was preached by the Rev. Wm. Gill, the subject being "The Church's Epiphany through the year." In the afternoon, business meetings were held. The church was full to overflowing at 7:30, and a very able and instructive address was delivered by Dean Sweet on "The Church of to-day." This closed one of the most interesting and instructive of the joint meetings of the deanery and Board of Missions yet held, and the large attendance and interest on the part of the people proved beyond a doubt that the appointment of these services is a move in the right direction.

The Bishop had spent the Sunday previous to the meeting, in the parish, preaching twice, and Monday in visiting the parishioners. On the evening of the latter day he was summoned by telegraph to attend the circuit court at Danville in the interests of the Church.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

CLEVELAND.—Before their departure for St. Paul, Minn., the Rev. and Mrs. Y. P. Morgan were tendered a reception by the Cathedral parish. Over 600 invitations were issued and a very large number of friends responded. Throughout the evening music was rendered by the Euterpean Mandolin club, and refreshments were served in the parish reading rooms. It had been expected that the Bishop and Mrs Leonard would be present, but he was detained in the East and could not arrive in time. There were many expressions of sincere regret that Dean Morgan has felt compelled to sever his relations with the cathedral. He has become so much a part of it that his departure will be sorely felt. The dean inaugurated the cathedral system, and it has been owing to his painstaking work and constant endeavor that it has become such a success. He was also the founder of many important departments of Church work, notably the vested choir, the Chapter of the Brotherhood of St. Andrew, and Trinity Club. He has been remarkably successful in his work among the young people.

The next evening a farewell banquet and reception was tendered to the Rev. Y. P. Morgan by Trinity Chapter of the Brotherhood of St. Andrew, Trinity Club, and the vested choir of Trinity Cathedral, in the parish house adjoining the Cathedral. At 9 o'clock about fifty young men sat down to a banquet served in the parish reading room. Choice music was furnished by the

Euterpean Mandolin Club. Mr. Homer Hatch sang a tenor solo from "Elijah," "Rend your hearts." Mr. Smith was the first speaker. He reviewed Mr. Morgan's work, in behalf of the young men of the parish, and spoke of the great success which had attended his efforts in organizing and leading the three departments of church work which were represented by those present. He said he voiced the expression of every member when he stated that it was with a feeling of regret and disappointment that they were to be deprived of their leader. Mr. W. P. Trott, choirmaster, spoke in behalf of the choir. Mr. F. P. White was called upon and said that on behalf of the members of Trinity club he voiced every sentiment embodied in the remarks of Mr. Trott. Mr. Frank Stair sang a solo, "Happy Three," and was generously applauded. Mr. J. R. W. Titus spoke for the brotherhood, and said every member would miss Mr. Morgan for he had their love and highest esteem. Other speakers were Messrs. Frank Stirling, C. P. Ranney, and Mr. Fox. Led by Mr. Hatch and Mr. White the company rose, joined hands and sang "Auld Lang Syne," with all the fervor of young and lusty voices. Dean Morgan was called upon and spoke in a happy vein. He said he had enjoyed his work among them and loved it. When he finished speaking, three rousing cheers were given for him, and the banquet ended with the song, "For he's a jolly good fellow."

On Sunday at the morning service, the Rev. Mr. Morgan preached his farewell sermon to the congregation he has served as rector for the past ten years, and in the evening made a farewell address to the First Cleveland Troop, of which he has been chaplain for six years.

At the conclusion of the evening sermon Dean Morgan accompanied the troop to the armory on Wilson avenue. Col. W. H. Harris, the organizer of the troop, made a very pleasing speech. He introduced Capt. J. B. Perkins, who presented the dean, on behalf of the troop, with an elegant gold watch, inscribed as follows: "Chaplain Y. P. Morgan of the First City Troop, Jan. 31, 1892." Mr. Morgan was taken completely by surprise, but responded feelingly. The members gathered about him, shook him by the hand, and wished him all manner of good fortune in his new field.

It will be remembered that after the dean presented his resignation the vestry requested him to reconsider, offering an increase in salary of $1,000 per annum. After due deliberation Mr. Morgan reluctantly declined to reconsider, as he felt it his duty to go, and the money consideration could not change the aspect of the duty. Then it was that the vestry adopted resolutions of regret and esteem and accompanied them with a substantial token of appreciation in the shape of a check for $1,000 from the vestry.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The 11th annual Sunday School Institute of Detroit was opened with Evensong at Christ church on the afternoon of Septuagesima Sunday, Feb. 14th. Nearly or quite 300 teachers were present. The Bishop presided, and made a short, but timely and felicitous address, introducing the guest of the Institute, the Rev. F. W. Tomkins, of St. James', Chicago. In clear and forcible terms Mr. Tomkins spoke of the great responsibility of the teachers in our Sunday schools, and the constant need of prayer, the systematic study of Scripture, an earnest faith, and true personal consecration. The second session of the Institute was held Monday evening in the same church. The subject discussed was "Is Sunday school work in Detroit up to the standard of our Church work in general, or in what respects is it deficient?" The first speaker, Mr. John H. Bissell, thought our Sunday school work was deficient because of 1st, Indifferentism, and 2nd, Failure to realize the importance of this work. The remedies he suggested were (*a*) Better system in the organizing and conduct of our mission Sunday schools; (*b*) more men as teachers; (*c*) more normal class work; (*d*) paid teachers. The next speaker, the Rev. Paul Ziegler, gave in figures the striking results of certain computations he had made, showing that in many, if not most, of the departments of pastoral work, the Church's ministrations are sought for in ratio far beyond what her own membership would require, proving that old-time prejudices have weakened and given way, and that there is consequent responsibility for the time present. The next speaker, the Rev. R. W. Clark, D. D., was discouraged by recent reports of this Institute. He urged the thorough equipping and manning of our Bible classes, and the establishing of new Sunday schools, if possible one each year, to meet the needs of this growing city. The session was appropriately closed by the Bishop after a few pertinent words from him on the need of thorough consecration to the work. The second day's session opened with a celebration of the Holy Communion. The subject for the morning was "What are the essentials of a saving Christian faith, and when can a child be said truly to know Christ?" Papers were read by Miss Edna Vernor, of St. John's church, Miss Carrie E. Flower, of Mariner's church, and Miss Florence Mehl, of Grace church. The Rev. C. A. Arnold, the Rev. Dr. Conover, and the Rev. Floyd W. Tomkins made brief addresses on the subject. At the afternoon session, the subject was "The mastery of the lesson by the teacher and the class." Miss Biggar, of St. James' church, Mrs James T. Ewing, of St. Paul's, Miss M. F. M. Raymond, principal of the Detroit Church School for Girls, presented papers, and the discussion was participated in by the Rev. Wm. O. Waters, the Rev. Dr. Prall, and the Rev. Jos. H. Johnson.

As a corollary to the work of the Institute, the Rev. L. A. Arthur offered a resolution providing for the appointment of a committee to prepare and publish a list of books recommended for home study by the teachers, covering one or two works on each of the several departments of Christian evidences, systematic divinity, interpretation of Scripture, Church history, and elements of liturgics; and also to prepare and submit to the Institute a plan for the due examining of such teachers as may follow this course of reading and may present themselves, and on their passing such examination, the granting to them a certificate in form, attested by the officers of the Institute over their signatures. The resolution was adopted after being divided, the examinations being made a separate plan.

A missionary mass meeting in the interest of the Sunday schools of the churches of Detroit was held in Christ church house in the evening. Bishop Davies presided. Reports were heard from the superintendents of the 11 Episcopal missions in Detroit. The report of the secretary, the Rev. Mr. Ziegler, showed a decrease in total attendance during the year of 10 per cent. The actual number was 4,588. The average attendance was 3,371, as against 3,651 for the previous year. The amount of money collected was $4,441, as against $4,799 for the previous year, a decrease of nearly 10 per cent. The election of officers was then held. On motion of the Rev. Dr. Prall the secretary cast the ballot of the members for the officers of last year, as follows: First vice-president, the Rev. Rufus W. Clark; second vice-president, James E. Pittman; secretary, the Rev. Paul Ziegler; treasurer, George H. Minchener.

The invitation of the Rev. Dr. Prall to hold the institute in St. John's church next year was accepted.

As by the custom of the past three years, there will be a daily noonday service through Lent at St. Paul's church, Detroit, with addresses by the city clergy, the general subject this year being "The Christian life."

St. Paul's church, Jackson, has recently received a gift of a beautiful window, a memorial of Mrs. Sarah Shoemaker, who died April 30th, 1891.

St. Paul's church, Lansing, through the Ladies' Guild, has secured a fine new piano for its parish rooms. A beautiful brass font cover was also given the church at Christmas, and a set of white altar and chancel hangings for festal use.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

APRIL.

3. A. M., Grace, Kansas City; evening, Trinity, Kansas City.
4. Plattsburg. 5. Cameron.
6. Maryville. 7. Stanbury.
8. Trenton.
10. St. Joseph: A. M., Christ; P. M., St. Mark's; evening, Holy Trinity.
12. Joplin. 13. Nevada.
14. Rich Hill. 15. Butler.
16-17. St. George's, Kansas City.
19. Mt. Vernon. 20. Aurora.
24. Neosho. 25. Seneca.

MAY.

1. A.M., Carthage; P.M., Webb City; evening, Carthage.
2. Eldorado Springs.
8. A. M., Brunswick; P. M., Carrollton.
9. Marcelline. 10. Liberty.
15. Independence.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Eight years ago the church at Albion was destroyed by fire in a mysterious manner, and in it a silver Communion service—so supposed. Last Thursday, a boy discovered a bag in the river, and in the bag was one of the chalices. It is now thought that the church was first robbed and then fired to cover up the crime. A search will be made in the river for the remainder of the missing service.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

Bishop Rulison visited St. John's church, Ashland, the Rev. Wm. W. Mix, rector, Feb. 11th. and administered the rite of Confirmation to 22 persons. After services, lunch was served at the rectory and all had an opportunity of meeting the Bishop.

THE ANGEL'S MESSAGE.

BY MRS. R. N. TURNER.

It was an angel's voice which spoke
A message unto me,
And bade me bear it tenderly,
O mother, unto thee!
By that deep love within thy breast,
So pure and undefiled,
By all the joy it brings to thee,
"Be patient with thy child!"

Control with firmness thine own heart,—
His soul reflects thine own!
And not an angry word is lost,
Or an impatient tone.
One little childhood comes to him,
And then—a world of care!
Oh give him sweet remembrances
Of mother-love and prayer.

Perhaps some time the Lord may call
The little soul he sent,
And thou wilt know with aching heart
The treasure was but lent!
Oh, if the child of your dear love
Lies stilled in death's cold sleep,
Let not contrition break your heart,
As o'er his form you weep!

Be gentle every day and hour,
Be strong to do and bear,
And thou wilt find unfolding love
Will sweeten all thy care!
There is no treasure in the world
That's half so sweet to you:
The little child so near your heart
Is truest of the true!

God sent with loving confidence
This unformed soul to thee,
And said, "O woman blest of heaven,
Behold thy work for me!"
Oh, then, thy holy task of love
With patience undertake;
Impressions for eternity
Thy mother hand must make.

THE CLASS OF 1854.

BY THE BISHOP OF SPRINGFIELD

The decease of the Bishop of Milwaukee comes nearer home to us than could any other death among our prelates, since he was a loved classmate for three years in our General Theological Seminary from 1851 to 1854. We were a happy company of students, and little dreamed then that some of us would, without meaning to do so, make a stir in the Church, and more than a few of us would win honorable distinction in the eyes of the public in our work fo Christ. Among the latter was one whom we all loved, for he was a most loveable youth—Mr. Cyrus F. Smith. He came to us as Smith in the Junior Class, but we al said that he bore himself so nobly and acquitted himself so well, that when he became a senior he was deservedly dubbed "a Knight." For private reasons his surname was changed, by order of the Court of his native State, Massachusetts, during the last year of his seminary course, and he graduated with us as Cyrus F. Knight.

May we not be indulged, in connection with our departed brother, in saying a few words about the General Seminary class of 1854?

Brought together in 1851 as strangers, we soon became deeply attached to each other, and developed an influence which, without any such intention on our part, speedily controlled the entire student life of the Institution while we remained under-graduates. This was largely due to such men as DeKoven, Brown, Hodges, Knight, Locke (he was for a time one of our number), Parker, Richey, and Smedes. We studied and worked, and thought and planned for the future. Our record stood very high in the class-room; we were noted for regularity and punctuality in the chapel. On our voluntary lines we organized a preaching club, for the cultivation of extemporaneous speaking, and a second club for the prosecution of special theological studies, and a missionary organization for the reclamation of the idle, and perhaps vicious, boys of the neighborhood. We succeeded fairly well in all our efforts, and probably nothing brought us greater satisfaction than the report of the captain of our police precinct to the city authorities, that his district had been greatly improved and benefitted by the valuable labors of a body of theological students.

We were happy in our seminary life and labors, and in association with each other, and not the least in esteem was he whose death we now deplore as the Bishop of Milwaukee.

Wisconsin has had a full share of our class' life, and talent, and work. Fond du Lac took Brown for its first Bishop, and Delafield, and later Racine, absorbed DeKoven, and then Milwaukee claimed and received Knight. We had our connection with Illinois, too. As a class, we were in attendance in St. George's church, New York, on the 20th of November, 1851, at the consecration of the Rt. Rev. Dr. Whitehouse, and afterwards, on invitation, as many of us as remained, signed the testimonials of the newly made Bishop. It is somewhat remarkable that the only episcopal testimonials which we ever had the privilege of signing, were those of the Assistant-Bishop of Illinois; and, possibly, i is a little more remarkable that two o those young men, whose names were in close proximity on that document, were, in immediate succession to Dr. Whitehous elected Bishops of Illinois, and both, in turn, were refused consecration. It would be difficult to imagine a soul nobler by nature and richer in the gifts of grace than DeKoven. He was brilliant in genius, wonderfully learned for his years, loving, tender, lowly in his own eyes. He inspired all whose privilege it was to know him, with enthusiastic devotion. He was worthy, and God advanced him to a loftier preferment than earth can bestow. His memory lives, and buds, and blossoms, and bears fruit as years run on, and will bear fruit more abundantly in the future.—*The Diocese of Springfield.*

The Living Church.

Chicago, Saturday, February 27, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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SEVERAL letters relating to the best methods of administering the Holy Communion, as to the chalice, we think best to decline. Perhaps it was not wise to allow the discussion to begin. We had no idea that so much feeling would be aroused on either side. We hoped that by an interchange of opinion a better agreement in practice could be had; but as the tendency of the discussion seems to be only to disturb the minds of communicants and emphasize unimportant differences, we close it at once. In the interest of agreement, and what seems to us conservative of all that can be fairly urged on both sides, we venture to suggest that the Celebrant should, as a rule, steady the chalice, with his hands touching the bowl, while the communicant holds and guides it. Not one in a thousand would have any objection, but would feel only grateful, to have the aid of the administrator, as above suggested; and while the communicant is permitted to take the chalice in both hands and guide it, he could not say that it was taken out of his hands and not allowed to touch his lips.

OUR dear old contemporary, *The Episcopal Recorder*, is pained because some Anglican bishops, even Low Church bishops, will have anything to do with "gorgeous relics of a barbarous age," such as mitres and copes and pastoral staffs, things which appear ridiculous "'in the eyes of the great majority.'" We think they do not appear so even to a large minority, except in the case of those who are by education prejudiced against anything and everything in religion, to which their Puritan severity has not been accustomed. To the Quakers, the taking off of the hat in "meeting" is ritualism, not to be tolerated, or at least participated in, by the elect, who have forsaken such beggarly elements for a purely spiritual religion. The Presbyterian takes off his hat when he prays. That is not "ritualism" to him; but a white linen surplice is (or was, not many years ago,) "a rag of Popery". *The Episcopal Recorder* is probably not reformed so far from its original good taste and good sense as to see anything ritualistic in a surplice; but to bring a cope into the church is like bringing in a lion among ladies, "and there is no more fearful wild fowl than your lion, living"! If a cope is "feathers ecclesiastical," so is a surplice. "Republican simplicity" does not require that we should wear a blouse in the parlor or a cut-away in the chancel.

The Standard of the Cross, commenting upon a recent article by Bishop Randolph, which it describes as "clear, timely, and forcible," tells us that he has shown that there is no logical standing ground between the claim of an Apostolic Succession in the ministry with exclusive authority, and surrender to Rome, which sentiment we might quite heartily endorse. But in what follows it would appear that what the Bishop really undertakes to show is that the first of these claims logically leads to the second, that is, that those who accept the position which all the world knows to be that of the Anglican Church, ought in reason to go to Rome, that Newman was logical and Pusey was not. The method of reasoning here applied seems to be as follows: In the sixteenth century the English separated themselves from the old Church and formed a new Church of their own; but in later days they deny to others the liberty to which they owe their own existence as a Church. But if it is wrong to break off from an old body and form a new one, then the Anglican Church committed a wrong three centuries ago and ought to seek reconciliation with the body from which it sprang. This reasoning would be perfectly sound, if the facts upon which it is based were true, if it were true, in other words, that the English Church was founded in the sixteenth century, if it were true that, at that time, she separated from a Church of which she had before been an integral part and organized a new body. The Bishop's representation of the facts is precisely that of the Roman Catholics. This is what they urge, that the Church of Rome was the old Church and that the English separated from that old Church and set up a new one.

IT is disheartening to find, at this late date, a bishop of the American Church thus conceding the whole Roman claim. It ought not to be necessary to refer to authorities, to show that the facts are not as they are thus stated; that the Church of England did not separate herself from the ancient Church; and further, that the Church of Rome was not the ancient Church any more than that of France, of Spain, of Britain itself. The ancient Church was the Catholic Church, of which these particular Churches were only parts, no one of them having any jurisdiction by divine right over another. The Church of England never separated from the Catholic Church, but remains a proper part of it down to this day. Neither did she ever separate herself from any of the particular Churches above-named. This she has repeatedly and emphatically asserted from the beginning of her history. What she did was to repudiate the jurisdiction of a foreign bishop, which had been long asserted and pressed, but which had also been strenuously resisted, long before the period of the Reformation. This intrusive jurisdiction she finally repelled as contrary to the ancient constitution of the Catholic Church. This no more made the Church of England a new and separate body than the repudiation by the Archbishop of York of the claims of Canterbury turned the province of York into a new and separate body. Whatever separation there was, came from the other side, when the Pope, by the bull of 1571, forced the Churches of Europe to cease communion with that of England. But the Church of England has never retaliated. These facts should be familiar to every tyro in ecclesiastical history, and they prove that the case of the Anglican Church is not parallel to that of the Protestant communities who have confessedly gone out and set up new organizations.

THERE are other statements of fact, in the article quoted in *The Standard*, which are wide of the truth. It is asserted that, "for three hundred years, the English Church acknowledged the validity of other orders as conferred by Protestant Churches."(!) We are aware of the charitable statements of certain bishops of the early part of the seventeenth century, upon this point, while there still continued to be some hope that good would come out of the continental Reformation. But we are not aware of any official or authoritative action for which the Church of England was responsible, at any stage of her history, upon which such a representation can be based; while there is abundant evidence of an opposite kind. For "plain and blunt" Churchmen, the statements of the ordinal would seem to be enough. But as some kind of modifying "interpretation" seems to be placed upon them, after the slippery fashion of the times, we should like to ask a question which our brother of the R. E. *Episcopal Recorder* has more than once suggested. It is this: What is the meaning of the distinction which is made between a French, German, or Irish Priest, who, leaving his old Communion, wishes to exercise his priesthood at our altars; and on the other hand, a Presbyterian, Methodist, or Baptist, minister who wishes to do the same thing? The first is received, upon proper assurances of loyalty, without a new ordination. The latter, no matter who he is, no matter how eminent or able, must submit to ordination; any former ordination he has received is utterly ignored. Here is a hard fact which exists and always has existed, as a part of the practical system of the Anglican Communion. Such a fact says louder than words possibly could do, "This Church asserts that Episcopal Orders only are valid."

ONE other statement which, often contradicted, as often re-appears, is this: "Scholars of world-wide authority, such as the late Bishop Lightfoot, of the English Church, have, so far as argument and historical investigation could go, demolished the proposition that the doctrine of Apostolical Succession is to be found in the New Testament, or in the Apostolic Church." Readers of THE LIVING CHURCH are aware that what Bishop Lightfoot really did was to *establish* that proposition, not demolish it. We proved this, not by assertions of our own, but by quoting Bishop Lightfoot's words, and not now to repeat the quotations from his larger works, we may refer the reader to the collection of passages which he furnished for the introduction to Canon MacColl's valuable volume on "Christianity in Relation to Science and Morals," and to his endorsement of that author's interpretation of his views. Such expressions as these occur with regard to Episcopacy: "Can be traced to Apostolic direction; and short of an express statement, we can possess no better assurance of a divine appointment, or at least a divine sanction," "the three-fold ministry, the completeness of the apostolic ordinance and the historical back-bone of the Church." "Is [the Anglican Church] to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the apostolic

times, and thus a line was drawn between her and the reformed Churches of other countries?" "We cannot afford to sacrifice any portion of the Faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from apostolic times." These statements are the results of Lightfoot's "arguments and historical investigations." Surely, words could hardly be plainer. It is time that these misrepresentations of a great scholar, now gone to his rest, should cease.

THE HIGHER CRITICISM.

I.

Criticism seems to imply, as we have said, defect or inferiority in the object upon which it is exercised; and when this criticism, which seems to look down from the height of its superiority, assumes the title of "higher" it appears to arrogate for itself a position of excellence and vantage that enables it to give forth its utterances with an authority to which "he that occupieth the room of the unlearned" must quietly submit.

When therefore this criticism is applied to the Holy Scriptures and delivers its judgments upon them—overthrowing old interpretations, impugning the time-honored authorship of certain books, casting a doubt on the genuineness and authenticity of certain passages—when these judgments are delivered with the air of great learning and unfaltering confidence in the results of such criticisms, the ordinary reader is troubled and disturbed. The authority of the old Bible in which he trusted for his soul's salvation is weakened when he finds these sacred books discredited by the new learning, and he becomes doubtful, uneasy, and perhaps skeptical. There is something in the phrase, "higher criticism," which places him at a disadvantage, and makes him feel that it is hard for him to hold on to those views, interpretations, and positions, in reference to Holy Scripture, which he has received by tradition from the elders, both Jewish and Christian.

But we beg to assure him that there is no cause for alarm in the utterances of the critics who indulge in the high sounding phrase. The "higher criticism" as distinguished from the criticism of the texts of Holy Scripture, simply means literary criticism, that which deals with the contents of the books, the subject matter of the Bible.

This sort of criticism has always been carried on by Christian scholars. The distinguishing new features of this later school of critics is their opposition to the traditional method that has obtained in the Jewish and Christian Church.

And yet, startling as are some of the results of the labors of this school, they are by no means new. Professors and students in all our theological seminaries for the past half century have been alive to all the methods these critics have employed in their handling of the Word of God. They are familiar with the processes of pulling the various books into fragments, the theories of redactions, books of origin, Jehovistic and Elohistic controversies alleged, the interpolations, the late authorship of certain books, the arbitrary emendations of the text, etc., which the German commentators spun out of their inner consciousness years ago. They put forth their theories, one after another, each one in turn being mangled and denounced by the others, and one by one they fell into the dust heap of innocuous desuetude, when it was found they would not work and were mutually contradictory.

And now-a-days some English and American students are raking them out and holding them up as brand new discoveries. So far as we have read these new (?) criticisms in their English dress, we find scarcely a criticism or theory that we were not familiar with in German many years ago. This same style of destructive criticism was tried on the New Testament, but the battle was too hot for the theorists and they were routed before the deeper study and the most reverential scholarship of devout Christian interpreters. So the battle-ground was shifted to the Old Testament, where it seems to have been thought the armies of the Church could not so easily attack them or follow them.

The distressing thing about it all is that they who put forth these views are professedly Christian men, some of them priests of the Church. It is indeed new to have them undermining the old positions of the Church of God, and thus troubling many with doubts and uneasiness in the camp of Israel.

We especially call the attention of devout and anxious souls to the fact that there is nothing new in this late style of criticism. It is not worth while to be scared very much by the confidence and assurance with which its results are proclaimed, nor to lose faith in the traditional position of the Church, nor to cast their Bibles aside as untrustworthy. One of the outcomes of this new flurry will doubtless be that the authority of the Scriptures, their authenticity, their old meaning, will be established on a surer foundation.

A WINTER VACATION.

THE FESTIVAL AT ST. PAUL'S, LONDON.

V.

DEAR LIVING CHURCH: It was my good fortune to be present at the patronal festival of St. Paul's cathedral. At 10 A. M., we had Matins and High Celebration, Canon Scott Holland being Celebrant. It was a glorious function. The service was sung by the ordinary choir, augmented in the Communion service by a full orchestra. The Mass was Weber in E flat. I was somewhat curious to hear such music, thus rendered. The general impression was good, the orchestra giving life and expression to the boys' voices. In all the massive choral effects, it was most devotional; but such music illustrates the extreme difficulty of reaching that *very little* which constitutes perfection, or the tolerated approach thereto. I wish I could remember what Browning says on this matter, but I am away from books, and cannot call it to mind. Those who know will remember, and those who do not know will never mind.

When Matins were over, I wish you could experience the effect of the sudden burst of orchestral music from the hidden instrumentalists, as they played the prelude to the Introit, Baden Powell's "Hail, Festal Day." It gave me a choking sensation of happiness and inspiration. The service, Weber in E flat, adapted to Anglican use, and omitting *Benedictus* and *Agnus Dei*, was then sung. One must confess that in the fugal work, and in the solo soprano parts, there was some weakness, but this arose more from the character of the music, which was never written for boys' voices, than from any want of skill in the choristers. The wonder is they did so well, without the guidance of a baton and the prompting of a conductor. A *Salutaris Hostia*, by Gounod, was sung after Consecration, in English, of course, and was most inspiring. Why, I could not help asking, should such difficult music be sung while kneeling? It is an added strain upon the choristers, which is not required. The people kneel, but, according to ancient custom, the choir should stand at all times, when singing, except in Requiems at the *Agnus Dei*, and on a few special occasions of penitence. For the sake of the teaching, a hymn of adoration, to very simple music, might be sung kneeling, but to sing elaborate Mass music in *Sanctus*, *Benedictus*, and *Agnus Dei*, on one's knees, makes a difficult thing still more difficult, and needlessly so.

Taking the service as a whole, the most perfect vocalization was in the sevenfold Amen of Sir John Stainer, sung after Consecration and the Blessing. One might wish that he never should hear it anywhere else, except in St. Paul's, London, for it would seem that there only are its rapturous cadences to be heard in perfection.

I must add about the service, that the altar lights were lit, and that there was no pause after the prayer for Christ's Church Militant; no withdrawal of the people at that point; and that the vergers seemed to limit the number of communicants. This great service and grand congregation was but the prelude to the popular and splendid function at 4 o'clock, when Evensong and the larger portion of Mendelssohn's St. Paul was rendered by a body of 400 voices and a full orchestra.

I had the good fortune to find a special nook of vantage near the choir, by the kindness of one of old St. Paul's boys whom I met, and so I could see the quiet way in which that large body of singers took their places, instrumentalists and all. These, arrayed, it must be confessed, in rather Falstaffian surplices, of bedgown shape and ancient hue, some of them, dropped into their places by twos and threes as they got ready; after them, the vast body of bass voices at one side, and the tenors at the other, then the boys from the chapel Royal, Westminster, and elsewhere. All seated, the regular choir of St. Paul's and the clergy entered the stalls. There was no attempt at processional singing, and the quiet of the arrangement made amends for the omission, for such it was. When the officiating clergy reached their places, the whole vast congregation, filling the enormous spaces of St. Paul's, rose to their feet, all knelt for the moment of silent prayer, and then, with this most impressive prelude, the service went on. The Psalms were special, and sung by the regular choir alone, all the voices in a thunderous unison coming in with full organ and orchestra on each *Gloria Patri*. Oh, how glorious and thrilling it was! One would listen to the tender harmonies of the perfect chanting, and await with a pleasure, which was almost a pain, the mighty crash of voices, organ, and orchestra. All evidently did not feel the artistic effect of this prepared contrast as I did, for over the congregation could be heard the *sotto voce* murmuring of the people as they joined the choir while chanting the familiar Psalms they had learned to love. How much there is in this learning to love the Psalms, and this, in a most marked way, is the privilege of the Anglican Church. The *Magnificat* and *Nunc Dimittis* were by Martin, in A. The composer himself, the talented successor of Sir John Stainer at the organ of St. Paul's, conducted them and the rest of the service from an estrade in the centre, but concealed somewhat from the people by the huge lectern. He was most reverent and devout in his every act, and my heart quite went out to him as he knelt down for the versicles and prayers, conducting in that attitude with effect and dignity every cadence and Amen.

But now the third collect is ended and the solemn music begins. All are seated, and the overture to St. Paul is rendered by the orchestra, then follow without break or pause, that portion of the oratorio from the conversion to the final chorus. I never heard before such singing of the duet, "Now we are embassadors," or the air, "O God, have mercy," or the grand choruses, "How great is the depth," and all the others in that portion of the composition. There was not the slightest flavor of the concert room. It was religious, through and through, and every singer seemed to know the music as one does "Old Hundred." So there was a fervor, a subdued power which conscious power can alone give. No fuss, no strain, no effort, but reverent, good, honest, loving singing. I have heard our own societies sing in the Auditorium, and I am still proud of such a Chicago development,

but it was artificial, I must even say it sounded commonplace, when compared to the effect of the music at this festival at St. Paul's. The Auditorium, the singers in evening dress, the varied costumes of the ladies, the orchestra *en evidence*, the people in their paid-for places, the applause—how different from the damp-stained walls of St. Paul's, the lofty dome, the memories of centuries, the vast body of all sorts and conditions of men in the gloomy, half-lit spaces of the vast cathedral, the constant reverent silence, the great choir and orchestra in one mass of white, the vested bishop and many dignitaries, and the great altar of St. Paul's—a dominating mystic presence over all, with its lights aflame—made up a picture and an effect not easily forgotten.

And all this in London, in the heart of the world's trade, in the very court of Mammon—all this, all this! I thought, and wondered if we ever shall have in Chicago such a glorious structure as St. Paul's, and such a gathering on the festival of the Conversion of the Apostle to the Gentiles. Confident I am that such a possibility would be the only fitting crown of glory for the future London of our mighty West, an assertion of spiritual reality arising out of and consecrating all material greatness.

I stood outside and watched the vast congregation melt away into the wonderful, ever more wonderful, London life. The soot-stained columns of St. Paul's looked grandly down, subliming the very filth of London; above were the clanging peals, more touching to me than Wagner's bells in "Parsifal," for they sounded not upon a mimic stage, but in the very heart of all modern life, telling of a Holy Grail which each must, if he would truly live, for ever seek. St. Paul's words remain: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." What, if when one passes out of this great gathering and sees before his eyes again, want and vice, as see them he will, God has witness in all things, and the cross which dominates from the top of St. Paul's is symbol of the triumph which the Cross will surely bring—and so the Festival for me closes. J. H. KNOWLES.

Jan. 25, 1892.

CHRISTIAN SOCIAL UNION

OXFORD UNIVERSITY BRANCH.

To the Rt. Rev., the President, the vice-Presidents, and members of the Christian Social Union in the United States:—The very remarkable and rapid development of the Christian Social Union in the United States has greatly cheered and encouraged your fellow-members in England, And now, at the commencement of another year we are moved to send you our hearty greetings and congratulations upon the success of your zeal and activity. It is our sincere prayer that He in Whose Name the Union was founded, will strengthen and confirm you in all good works for the promotion of our common objects.

We venture to think, further, that you would be glad to receive from us some general remarks on the original position of the Union, now confirmed by three years' experience. You will not suppose that, by this, we desire to dictate to other branches of the Union. Members are only bound by the formal objects and constitution of the society. From the very outset it was agreed that every facility for independent action should be given to individual branches, it only consistent with the primary idea of the Union. For to propose as a test of membership specific remedies for any or all of the "burning questions" of the day seemed both undesirable and impracticable. It was felt that a freer and more comprehensive basis was more in accordance with the spirit of Christianity. And what appeared to be the one thing needful at the moment, was the frank and earnest co-operation of Churchmen in the resolute effort to face and grapple with the many-sided problems of the existing situation.

But before we could think of applying our principles—of which we were well assured—we felt that it was necessary thoroughly to grasp the facts for which a Christian solution was desired. And this evidently was no light or easy task. On the one hand we were confronted by the vast complexity of social life, with all its intricate and manifold relations, its innumerable aims and motives interlacing and reacting one upon another. On the other hand there was present to our minds the consciousness of our own ignorance, and of the more or less general neglect of the economic and political bearings of the Church's work. It was quite obvious, therefore, that only by patient and persistent attention could we hope to fortify ourselves with sound convictions in regard to modern industrial questions, or aspire in the course of time gradually to develop and make public some programme of social reform according to Christian principles.

Again, our aim was not so much to appear as a small body of ardent advocates of this or that particular measure, but rather to seek to utilize the great organization of the Church for the development among Churchmen generally of a common mind upon these difficult subjects. There was, and there is amongst us, a strong and widespread feeling of responsibility. This we desired to emphasize and to educate, in ourselves no less than in others, making full communion with the Anglican branch of the Church Universal the one bond of unity.

This single limitation was unanimously adopted for several weighty reasons. Obviously such a society would be quite large enough for all ordinary purposes—already we number in England and America upwards of 1,200 members; again, it was not desirable that fundamental theological differences should be continually cropping up in our private discussions of ways and means. Of course this separate organization would not in any way preclude either individual or collective co-operation with other associations for the furtherance of particular objects.

But far more impressive than these common sense arguments was the feeling of loyalty to, and confidence in, the divine idea of the Church. Behind all our endeavors, and inspiring us with faith and courage, was the steadfast conception of a society, founded by our Lord Jesus Christ, expressing its faith in the Creed of undivided Christendom, and deriving its vitality from the indwelling of the Holy Spirit, assured to us through the due administration of the divine sacraments. And this we believed was no narrow or inadequate conception. There was limitless scope, under the sense of an endless responsibility, for the labor of love to win larger and larger tracts of a doubtful or antagonistic "world" to a fuller and freer recognition of the paramount claims of Jesus Christ. But not less sure and definite seemed to be the methods and the means ordained by our Lord and Master for the consolidation and extension of His kingship over men.

In the strength, then, of this faith, and inspired by these hopes, the Christian Social Union was founded. And already there is good cause for heartfelt thanks to Almighty God for signs of hope and help, that have been given us. Not least among these we gratefully acknowledge the growth and vigor of the Christian Social Union in the United States. We cannot but feel that this must be for the greater glory of God by securing active co-operation between members of Churches which are in communion with one another, in the effort to deepen and to widen the influence of practical Christianity.

Yours faithfully in our Lord,

H. S. HOLLAND, *President*,
W. J. H. CAMPION,
F. J CHAVASSE,
C. GORE,
W. SANDAY, } *Vice-presidents*,
T. C. SNOW,
J. WELLS,
J. CARTER, *Chairman of Executive*.
B. F. DUNELM, [Durham].

President of the Christian Social Union.
Oxford, Hilary Term, 1892.

PERSONAL MENTION.

The Rev. Geo. Rogers having accepted the appointment of general missionary in the diocese of Pittsburgh, has resigned the rectorship of St. Thomas' church, Verona, Pa., such resignation to take effect at Easter. His address will remain unchanged.

The Rev. Hamilton Cady having become rector of the church of the Holy Cross, Warrensburgh, N. Y., requests letters, etc., to be directed to him at that place.

The Rev. Julius E. Grammer, D. D., late rector of St. Peter's church, Baltimore, Md., has accepted the call to the rectorship of Christ church, in the same city, to begin on Ash Wednesday.

The Rev. C. F. Drake should now be addressed at Chester, Ill.

OFFICIAL.

NORTH EASTERN DEANERY.

DIOCESE OF CHICAGO.

The next meeting of the North-Eastern Deanery will be held at Grace church, Chicago, Tuesday, March 1st, 1892. Holy Communion at 10:30 A. M., followed by a paper by the Rev. Floyd W. Tomkins. Luncheon at Grace house at 1 o'clock.

T. CORY-THOMAS, Secretary. CLINTON LOCKE, D.D., Dean.

MARRIED.

MCVETTIE-ALSOP.—January 20. 1892, in Dyersville, Iowa, the Rev. Wellington McVettie and Elizabeth Alsop, the Rev. Artemas Wetherbee officiating.

DOTY-PIERCE.—In Rochester, Feb. 15, 1892, at the residence of the bride's father, by the Rev. William D'Orville Doty, D.D., assisted by the Rev. Prof. Edward C. Bill, D.D., of Faribault, Minn., Nina Adell, daughter of John R. Pierce, and William D'Orville Doty, Jr., son of the officiating clergyman. No cards.

OBITUARY.

TATE.—Entered into rest at Fern Bank, O., Feb. 7, 1892, Dr. John H. Tate, of Cincinnati; aged 76 years. "He giveth his beloved sleep."

HYDE.—Entered into rest, on Sunday, Feb. 21, 1892, at her home in Georgetown, D. C., Anna M., wife of Anthony Hyde, Esq. "In the communion of the Catholic Church."

STRONG.—Entered into rest, Jan. 28, 1892, at Washington, D C., in the communion of the Holy Catholic Church, Charles K W. Strong, in the 53rd year of his age, grand-son of the late Hon. Charles K. Williams and the late Hon. Moses Strong, of Rutland, Vt.

JENNERS.—Entered into eternal rest, at Lafayette, Ind., Jan. 31st, Magdalena, wife of the late William M. Jenners, and last of the children of the Hon. John Johnston, of Hyde Park, New York, in the 88th year of her age. With the death of Mrs. Jenners closes the history on earth of a large and notable family.

"All, all are gone, the old familiar faces."

"Why linger at the banquet board
When all the guests are flown?
No! let us seek that land of love
Where all the loved are gone."

RAMEE.—Entered into life eternal in Christ church parish, Hackensack, N. J., on Jan. 26th, 1892, Emeline Ruckel, widow of the late Victor M. Ramee, in the 83rd year of her age.

"Whether we wake or sleep, we shall live together with Him."

SHRIMPTON.—At East Derry, N. H., Feb. 15th, 1892, Mary Farwell, wife of the Rev. C. J. Shrimpton, of Athol, Mass., in her 51st year.

SR. HELEN THEODORA.—Feb. 15th, 1892, at Kemper Hall, Kenosha, Wis., entered into rest, Sister Helen Theodora, Com. S. Mary.

STERLING.—Entered into rest, after a lingering illness, at San Antonio, Texas, Feb. 16th, 1892, William H., eldest son of the late Richard and Charlotte A. Sterling.

TIMLOW.—Entered into rest, at Calvary church rectory, Burnt Hills, Saratoga Co., N.Y., Wednesday, Feb 10th 1892, the Rev. Heman R. Timlow.

ROWDON.—At Lyon Mountain, Clinton Co., N. Y., Feb. 13, 1892, after brief illness, entered into the eternal rest of the faithful, the Rev. E. C. M. Rowdon, S. T. B., missionary under appointment in the diocese of Albany, and late assistant priest in St Clement's church, Philadelphia. "Faithful unto death" Burial service, Trinity church, Plattsburgh, N. Y., and interment in Riverside Cemetery.

CLAY.—Departed this life, at Nashotah, Wis., Charles Frederick Clay, a member of the Middle Class of Nashotah House, on the 12th of February. "The Lord grant unto him that he may find mercy of the Lord in that day."

WHEREAS; Almighty God, in His Providence, has seen fit to take from us our beloved brother, Charles Frederick Clay:

Resolved; We, the students of Nashotah House, do hereby express to his brother and family, our deepest and heartfelt sympathy, in the loss sustained through his untimely removal from our midst. We have ever found him a genial and trustworthy friend and fellow-student. His general bearing and character was that of a Christian gentleman. Had it been God's will, that he should have tarried amongst us, undoubtedly he would have proved an indefatigable servant, in the work of the Sacred Ministry.

Resolved; That a copy of these resolutions be forwarded to the family, and sent to THE LIVING CHURCH, for publication.

H. E. CHASE, Secretary.

February 16th, 1892.

LAMBERT.—Entered into rest on the 4th instant, in Boston, the Rev. Thomas Ricker Lambert, D. D., in the 83rd year of his age.

The funeral took place from Trinity church. There was a large attendance of the clergy, who met after the service, and, with affectionate tributes to his memory from the Bishop and others appointed a committee to present an expression of the veneration and esteem in which the beloved dead is held by the clergy of the diocese. The committee submit the following:

At the departure of one who has been so long identified with the welfare of the Church in this diocese, and with her interests in general, we recall with sincere gratification the memories of his life and labors.

As a priest, faithful in all his ministrations, he executed his office with a deep sense of its blessed service and awful responsibilities, and in word and deed bore unwavering testimony to the Faith

As a pastor he tended his flock with a loving solicitude which drew true hearts to him in abiding confidence. He entered into the joys, trials, and sorrows of all. With quick sympathies he ministered to and comforted the sick and afflicted, and with open hand relieved the needs of the poor, by whom he will never be forgotten. Many touching instances belong to this chapter of his life.

As a chaplain in the navy in his earlier years, his genial traits always made him the treasured friend of the officers of the ships in which his cruises were made, while he as surely won the hearts of the sailors, and held a powerful influence over them for good.

As a man, he possessed the happy combination of excellencies which make the accomplished Christian gentleman, and which gave a charm to all his intercourse with his fellowmen. As a friend, when he gave his confidence it was perfect and entire. With a chivalrous sense of honor, and a righteous abhorrence of meanness, his friendships were as true as his own character was transparent.

His house was the place of a noble hospitality, dispensed with a grace of manner which his many guests—bishops and clergy from all parts of the land, ever bore in delighted remembrance.

Blessed be his memory! May he rest in peace, and may perpetual light shine upon him!

The sympathies of the Bishop and clergy are hereby tendered to the family in their affliction.

A copy of the foregoing is directed to be sent to the family, and to THE LIVING CHURCH and *The Churchman*.

CHARLES AREY, D.D.,
GEORGE S. CONVERSE, D.D.,
PHILO W. SPRAGUE,
Committee.

WARNING.

Church people, and others, of Chicago are warned that no such organization as "The Chicago Deaf-Mute Christian Association" is in existence; and that the person, or persons, who have been collecting money in its name for years, have undoubtedly applied it to their own use. Co-operation is desired in the effort to put a stop to this dishonest practice.

A. W. MANN,
General Missionary.

APPEALS.

An altar cross and altar cloths for the seasons are needed by the church of the Good Shepherd, Cashiers' Valley, N. C. Address REV. SAMUEL RHODES, rector, if you have such to give away.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

All are invited to help the Children's Lenten Offering. For boxes send to above address.

WM. S. LANGFORD,
General Secretary.

MISCELLANEOUS.

WANTED.—A position as companion, by young lady who is capable and willing to fill such a place. Address Lock Box 152, Bath, Steuben Co., N. Y.

A CLERGYMAN, of the diocese of Chicago, intending to pay a visit to Great Britain in May, is anxious to form a party. Very favorable rates can be obtained. Address CLERGYMAN, office of this paper.

WANTED.—A Probationer for nurse in a small Church hospital at Lebanon, Pa. Please apply to MATRON, Good Samaritan Hospital, Lebanon, Pa.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

CHOIR AND STUDY.

CALENDAR—FEBUARY, 1892.

28. Quinquagesima. Violet.

MARCH.

2. ASH WEDNESDAY. Violet.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

QUINQUAGESIMA SUNDAY.

"The greater of these is Love."—I Cor. xiii: 13.

O Lord, who in Thy holy Word hast taught us,
That void of love our deeds are nothing worth,
Send down Thy Holy Ghost, whose love has sought us,
And pour into our hearts that joy of earth.

For tongues of men and angels naught avail us,
If love be lacking to a holy life;
Like sounding brass, or cymbals' clash, they fail us,
And make no music in this world's vain strife.

True love is full of patient trust and kindness,
Love envieth not; love vaunteth not herself:
Is not puffed up with pride and worldly blindness;
Seeks not her own, despises power and pelf.

Love never fails,—but prophecies are failing;
Tongues cease, earth's knowledge vanishes away;
We know in part—our light is unavailing:
It fades amid the perfect light of day.

For now on earth's dim mirror faintly quiver
The rays of truth that issue from Thy throne:
But then by Life's pure flowing, endless river,
Our souls shall know as also we are known.

Then grant us Faith, and Hope, and Love abiding;
But, greatest of the three, give holy Love;
That, in Thine all-atoning grace confiding,
We seek Thee with the pinions of the dove.

ASH-WEDNESDAY.

"Treasure up for yourselves treasures in heaven."—St. Matt. vi: 20.

O God of everlasting days,
Who hatest nothing Thou hast made;*
To Thee our suppliant voice we raise,
On Thee our faith and hope are stayed;
Create within us contrite hearts,
Lamenting worthily our sins;
Grant grace that nevermore departs,
But pardon and forgiveness wins.

For Zion's trumpets loudly blow
To sanctify our solemn fast,
And thither gathering nations go,
Their toils and cares on Thee to cast;
A rend with penitence each heart,
To turn to Thee their Lord and God,
To bid all anxious fears depart,
And bow before Thy chastening rod.

We fast not, Lord, forstrife and hate,
To smite with fists of wickedness,
To raise our voice in vain debate,
And with vain sackcloth sin confess:—
To feed the hungry, clothe the poor,
To hide no mercy from our flesh—
Such fasts shall from the shining shore
Bring light and health for ever fresh.

All earthly treasure must decay,
When moth and rust their pride despoil,
When thieves break through and steal away
The profit of our anxious toil;
Lord, grant us treasures in the skies,
Where pain and loss can never come;
Let endless light on us arise,
In that serene, celestial Home!

—* "Who hatest nothing Thou hast made."—Wisdom xi: 24.

The musical season in New York, is exceptionally brilliant and varied, with some new features which are unwelcome and even painful to the religious community. We refer to the growth of the Sunday evening concert movement. These are not even professedly sacred or religious in character. They are the rather intensely secular and fascinating, not unlike certain Sunday newspapers that gather up all the sparkle, and humor, and entertainment, out of the secular issues, and lavish them on the Sunday number. So these Sunday concerts concentrate all available novelties among the *virtuosi* and "attractions", vocalists, and instrumental soloists, with orchestral and choral selections, presenting entertainment of the most delightful character for any other day or evening, save the Day of the Lord. They are popular, largely attended, and realize the highest ideals of concert art. But they are significant of and are helping forward a deep and general deterioration of our traditional observance of the Lord's Day.

The most interesting event, so far as Christian Art is concerned, that has occurred in New York City for generations, possibly, is the re-opening of the church of the Holy Trinity, at the corner of Madison av. and 42nd st. For many months, a process of reconstruction, or, rather, architectural regeneration, of an interior and esoteric sort, has been rapidly advancing — costly, complicated, and not without structural dangers—until it was opened, on Sexagesima Sunday, with impressive services and solemnities; in effect, a new and profoundly religious temple for the worship of Almighty God, with the due and solemn liturgic ritual of the American Church. Here the work will rest for a while, until the indefatigable rector and his vestry shall have gathered up strength and resources for a renewal of this regenerating work, which will consist in a suppression and correction of the garish and grotesque enormities in color-work. It is not our purpose to enter into any detailed history of this preposterous edifice. It was conceived in a premeditated revolt against ecclesiastical loyalty and order, as also against the traditions and reverent usages of architecture and symbolism. It was an offence against the most spiritual of all the structural ideals nurtured in Christendom, tortured and travestied, under the inspirations of a Hebrew architect.

The interior has been literally eviscerated, and then re-built in a thoroughly devout and religious spirit. In a general characterization of the result, it may be safely said that the in ward regeneration of the edi fice is now complete, and that it is "all glorious within." There is nothing more impressive or satisfactory, after its type, in the city. Contemplating an evangelistic work among the masses hereafter, the spacious galleries were an indispensable feature, and so at once re-constructed and retained, proving not ungraceful adjuncts to the general design. Every trace of the Eidlitz degeneracy, within reach of the Christian artificer, has given place to ecclesiologic fitness and beauty. The very basements and ground flooring have been torn up, and reduced to orderly lines and symmetries. The play-house suggestion of the old "parquet," "balcony," and amphi-theatric galleries, are swept away forever, and ecclesiologic propriety reigns throughout.

Of course, the old "counting-room" lounging-place effect of the chancel is gone with the rest. The great, gloomy apsidal area has been pierced with three (a symbolic number in the right place) grandly proportioned pointed windows, very long, and flooding the sanctuary with something lovelier and better than "a dim religious light," through the pictured panes of Clayton & Bell, the great English house of glass-stainers. The great stories of the Gospels have furnished themes, and the drawing, grouping, and coloring are after the best ideals of the best ecclesiastical glass work. There is at last an altar, well proportioned, against the apse-wall, surmounted by an imposing reredos, nearly twenty feet in height, wrought in carved wood and framing the most important example of mosaic in the country —our Blessed Lord enthroned, and at His feet the four archangels, St. Gabriel, St. Uriel, St. Raphael, and St. Michael. The sanctuary is raised one pace above the ample choir, which in turn is raised four paces above the floor of the nave. Decoration has been used most judiciously, although sparingly. The resulting *ensemble* is complete and inspiring. It has been conceived and executed in a deeply reverent and churchly spirit, and reminds us of French rather than Anglican Gothic. At the head of the north aisle is a chapel altar inclosure, with the font at hand, where daily services will be said. Bishop Walker, of North Dakota, who officiated in the absence of Bishop Potter, blessed the modest chapel and its appointments, with the new chancel and sanctuary, and several valuable pieces of memorial vessels for the altar.

The enormous waste and cost of this regeneration should plead for more conscientious fore-thought and preparation, in building a church. We may in the face of this episode, well inquire who ought to build our churches? There is but a single possible reply: architects who are not only Churchmen, but profoundly imbued with its liturgic and ecclesiologic spirit. This point once grasped and settled, all our costly and mortifying failures would be spared us. Yet those pioneer vestrymen passing over the heads of a score of available and accomplished Church architects, secure the services of a Hebrew, certainly well versed in civic and Hebraic-synagogue construction, while blindly ignorant of even the normal requirements of Christian Church architecture, and its deep symbolisms. The same folly had been before that enacted at St. George's church, with scarcely less wasteful and disastrous results. "This Church," therefore, ought to demand and insist upon her own architects born and bred in her Communion, and nurtured in spiritual things, at her altars. This canon of common sense and duty shuts out the secularists, the Hebrew, the Romanist, and all this waste and loss of the church of the Holy Trinity would have been spared had this initial work been undertaken in the right and only way. It remains to be seen how they will succeed with the outside problem, which seems almost insoluble. But faith, zeal, and intelligence can accomplish seeming impossibilities.

To revert to the church of the Holy Trinity, the music of the church is under the direction of Mr. Horatio W. Parker, organist, (lately appointed music instructor to the General Theological Seminary), the most prolific and scholarly of our Church composers, and one of our best organists. The choir is vested, with about thirty members. The service was sung in perfect intonation, lovely quality, and ample volume of tone. The boys show excellent training, and the treble soloist discovered remarkable artistic precocity. The service was Calkin in G; for introit, the favorite anthem, "How lovely are Thy dwellings fair," Spohr; the Communion office, Calkin, in B*b*; and the offertory anthem, (composed for the occasion by Mr. Parker), a richly elaborated and effective work, with many delightful passages, with verses from the Psalms, followed by two stanzas of a metrical hymn, for text,—"Give unto the Lord, O ye kindreds of the people." Dr. E. Walpole Warren, the indefatigable and successful rector, devoted the entire week to a series of evening services, with different preachers, several of the neighboring choirs sharing in the musical duties: Sunday evening, the united choirs of St. Bartholomew's and All Souls' churches, under the direction of Mr. R. H. Warren, organist: choral service, Canticles, Smart in B*b*; anthem chorus, quartette and chorus, "I will set His dominion," Horatio W. Parker; addresses by Drs. Greer and Bridgman, and the rector. Monday evening, music by the parish choir: canticles, Stanford in B*b*; anthem of Sunday morning repeated; offertory anthem (from The Creation), "Now Heaven in fullest glory shone," Haydn; preacher, Dr. J. W. Brown of St. Thomas'. Tuesday evening, music by the choir of Calvary church, Clement R. Gale, Mus. B. Oxon, organist: canticles, Harwood in A*b*; anthem, "O God, when Thou appearest," Mozart; preacher, the Rev. Dr. Satterlee. Wednesday, parish choir, assisted by the choir of St. James' church, Mr. G. Edward Stubbs, organist: canticles, Tours in F.; anthem (from Gallia), "Zion's ways do languish," Gounod; offertory anthem, "I will sing of Thy power," Sullivan; preacher. Dr. Huntington, of Grace church. Thursday evening, parish choir, assisted by the choir of St. Andrew's, Harlem; Mallinson Randall, organist: canticles, Calkin in F; anthem, "The grace of God that bringeth," Barnby; offertory anthem, Psalm cxlvii, E. V. Hall. Friday evening, parish choir, assisted by the choir of the Incarnation, Garden City, Dr. Woodcock, organist: canticles, Mann in A*b*; anthem, "O clap your hands," Stainer; preacher, Dr. Brooks, of the church of the Incarnation. Taken all in all, the most memorable week of ecclesiastical "house warming" and impressive choral festivals we have yet recorded.

MAGAZINES AND REVIEWS.

A few explanatory words concerning this department may not be out of place. The readers of THE LIVING CHURCH include many thousands of very busy, thoroughly-educated people—as the clergy, students, teachers, professional people, and others whose hours are crowded with duties, and who have little time for general literary refreshment. This is the class who are driven to depend largely upon encyclopedias, lexicons, and summarized information, and who can hardly indulge in the luxury of leisurely discursive reading. That such a large class with such special requirements exists, is shown by the growing number of periodicals exclusively devoted to their convenience, as the weeklies: "The Literary Digest," published by Funk & Wagnalls Company, New York; "Public Opinion" of Washington, and that young but widely

circulated monthly "The Review of Reviews."

We are too apt to forget the tremendous fact that our current, periodic literature is the perpetual utterance of our Christian civilization, reflecting its struggles, perils, achievements, and promise for the future. As such, no educated intelligent reader can neglect or ignore it without irreparable loss. While our weekly *resume* of this almost boundless field is, by our limited space alone, necessarily sketchy and superficial, it still attempts to point out the dominant tendencies of thought and effort, specially emphasizing such utterances as lie nearest the interests of our readers. The best and generative thought of our day must, as a general thing, be sought in the leading monthlies and reviews, in America, and especially in England.

The Atlantic Monthly Magazine, February, will be generally welcomed as a richly furnished number, as indeed most of them are. It opens with a picturesque paper on the Pageant at Rome in the year 17 B. C., by that prince of archæologists, Rodolfo Lanciani, under whose well-trained pen the dead past almost lives again. In a somewhat similar vein Horatio F. Brown contributes a delightful biographic study of "A Venetian Printer-Publisher of the Sixteenth Century," the founder of the famous Giolitan press and book trade. Teachers and parents who take to heart the duties and responsibilities of education, will read with surprise and profit, Henrietta Channing Dana's article on "What French Girls Study." We learn that most of the problems growing out of the education, and higher education, of women, have been mastered and settled long ago in Paris, and the daughters of the Parisians enjoy a wealth of perfectly graded, systematized, and advanced educational opportunities accessible, perhaps, nowhere else. Where our seminaries and colleges for women give a single term or two to a leading branch of study, thus sampling the whole range of sciences, arts, and letters during a short term of three or four years, at longest, these French girls, spending their whole childhood and girlhood in a single institution, and given access to the various courses of lectures in the university or college of France—with a school year of forty-five weeks in the year—uninterrupted regularity, without social interruptions or distractions—are enabled to pursue a certain group of subjects, literary, historical, ethical, artistic, and practical, to their ultimate limits, beginning with their own language and its splendid literature. This is practically a provision better than Girton or Newnham, and no thoughtful students of the subject can question that it is incomparably better and nobler to master a few principal subjects than to encourage a scrappy, superficial smattering throughout the entire range of art, science, and literature. There is no waste of time and opportunity, as the French girl does not study music without a gift and predilection for it. Accomplishments, with them, count for nothing unless thorough and artistic. Something of the spirit of the Parisian culture is developing with us, especially in our principal cities, but it should not remain, as it now is, pretty much as a "postscript," or "annex" to a hurried, overcrowded, and immature course, but be made to begin, continue, and shape the entire educational period. We earnestly commend this article to the careful study of our readers.

The Arena, February, has for a frontispiece, a portrait of Herbert Spencer, followed by a biographical sketch by William Henry Hudson, his secretary. It is naturally eulogistic, and introduces us to a resolute, patient, independent investigator, who, unlike most of his disciples and admirers, undertakes to lay down and confirm the principles of a synthetic philosophy, although no Churchman can sympathize with or accept it, ignoring, as it does, the ecclesiastical and supernatural energies that have shaped, and are still shaping, our civilization. Spencer ignores the past spiritual history of the race, and assumes that until his own advent, ethics and philosophy had remained pretty much in the dark. Yet in certain directions, especially educational, his writings may be consulted with advantage. Among the subjects considered in this number, are: "The Railroad Problem," by Hon. Lionel A. Sheldon; "The Solidarity of the Race," by Henry Wood, in which are passages of strength and valuable thinking; and "Inspiration and Heresy," by P. Cameron, B. C. L., who fancies the existence of an antagonism between Christianity, and creeds and dogmas, urging that the suppression and repudiation of the latter are indispensable to the triumph of the Gospel, and the Christ thereof. Hamlin Garland contributes Part II. of "A Spoil of Office," a serial story, studied from Western life, being a vehement arraignment of existing wrongs and abuses in our social system, to which the laboring classes are necessarily subjected. Mr. Garland is tremendously in earnest in his advocacy of more humane social conditions. The magazine is beautifully printed, and may be taken as the representative of conservative reformers.

Munsey's Magazine for February, has a well-written article on "The Episcopal Church in New York," its history and present status. It has excellent likenesses of Bishop Potter, the Rev. Drs. Dix, Huntington, Rainsford, Satterlee, Brown, Morgan, Greer, Hoffman, and the Rev. Arthur Ritchie.

LYRICS OF THE LIVING CHURCH. Original Poems compiled from THE LIVING CHURCH. Edited by C. W. Leffingwell. Chicago: A. C. McClurg & Co. 1891. Pp. 275.

This attractive little volume, with its excellent typography, tasteful binding, and well-considered illustrations and embellishments, consists of gleanings from the files of THE LIVING CHURCH through a period of ten years—miscellaneous contributions, largely from persons unknown to the literary world. Here and there we meet with names, and encounter the productions, of practiced writers who are not unknown to the Church; but there are neither celebrities nor "professionals" among them. So much deeper, therefore, is the interest that attaches to these spontaneous expressions of liturgic devotion and religious fervor. Generally brief, they closely follow the leadings of the Christian year, the offices and ministrations of Holy Church, and the continually fluctuating lights and shadows of human experience. Not a few are very quotable, and reflect the graces of genuine lyric art, and are not unlikely to find lodgment in future anthologies. It is fairly questionable whether such a chorus of well-tuned and well-modulated verses of Christian faith and life could have graced the columns of any weekly journal, a decade through, unless it had been a Churchly Church paper. The editor doubtless found his task perplexed not a little by difficulties of exclusion, rather than the due selection of his materials: and it is well and just, that the simpler and humbler should have place in such a garland, with the larger and comelier growths. The gathering together, in this permanent way, from a ten years' efflorescence, of these Psalms, and Hymns, and Spiritual Songs by the wayside, constitutes a memorial, at once unique and gracious, creditable to THE LIVING CHURCH and its contributors, and edifying to Church people generally.

LETTERS OF CHARLES DICKENS TO WILKIE COLLINS. Edited by Laurence Hudson. With Portraits and Fac-similes. New York: Harper & Bros; Chicago: A. C. McClurg & Co. Price $1.25.

The personality of the author whose letters compose this volume would attract readers even if they were not printed in so taking a shape. The publishers are to be praised for having put such work on the market. The letters were written by Charles Dickens to Wilkie Collins, either in respect to the volumes each was writing at the time, or in regard to the various amateur theatrical performances in which both took parts; and while they add little to our knowledge of either of the two men, still we are glad to read them because of their human nature and of their simplicity. The answers to these letters could not be published because they were destroyed by Dickens before his death.

GLIMPSES OF NATURE. By Andrew Wilson, F R.S.E With thirty-five illustrations. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price $1.25.

The series of papers bound together in this book were first published in the London *Illustrated News* under the title of "Science Jottings," for popular reading. Hence they make no pretense to be thorough or scientifically accurate as to the minute details, but rather are intended to be suggestive and interesting. They are merely glimpses at nature, and are remarkable free from technical terms; much freer than one would suppose they could be. Mr. Wilson has dipped into nearly all branches of science and has given us pleasant bits of knowledge from his researches in sea, land, and river.

JASMIN BARBER, POET, PHILANTHROPIST. By Samuel Smiles, LL.D. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, $1.25.

The veteran Samuel Smiles found another subject for his prolific pen in Jasmin, the barber-poet of Gascony, and has given us in this volume a pleasing account of the poet's life, work, and philanthropic journeying. The simplicity, the naiveté, and the genius of Jasmin charm the reader as he reads what Mr. Smiles tells of him, and the poems, translations of which are appended to the book. Jasmin will be remembered, perhaps, more by Longfellow's translation of his poem, "The Blind Girl of Castel-Cuillé," doubtless his best poem. Jasmin may well be called the last of the troubadours.

DONCASTER SERMONS. Lessons of Life and Godliness, and Words from the Gospels. Two Selections of Sermons Preached in the Parish Church of Doncaster, by C. J. Vaughn, D. D. New Edition. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $2.75.

This is an unusually large and valuable collection of plain and practical discourses, comprising in its five hundred pages two volumes, of which there have been three editions. Dr. Vaughn's sermons have been widely read, and will continue to be read, not for their striking rhetoric or unique originality, but for their clear, direct, and forcible presentation of the truth; for their heart-searching insight of the sins and needs of man's soul, and their wise application of the Gospel remedy.

SERMONS ON OLD TESTAMENT SUBJECTS. By H.P. Liddon, DD., D. C. L., LL. D. New York: Longman, Green & Co.; Chicago; A. C. McClurg & Co. Price $2.00.

These discourses, as we are informed in the preface, have been collected for the most part from those preached by Dr. Liddon in St. Paul's cathedral. Though written at intervals of years, in some cases, and not designed as a series, there is a certain unity of idea running through them, to bring out the real meaning, the practical, present value of Old Testament history and teaching. The volume comprises twenty-five sermons, uniform in binding with the series now being issued by Messrs. Longmans, Green & Co.

BETTY ALDEN, the First-born Daughter of the Pilgrims. By Jane G. Austin, author of "Standish of Standish;" "A Nameless Nobleman," etc. Boston and New York: Houghton, Mifflin & Co. 1891. Price, $1.25.

A bright and lively picture of early New England days, with characters strongly drawn. The brave sternness and rugged honesty and integrity of those pilgrim fathers is well developed, while the quaint, bright humor and sharp wits and tongues of the women, add vivacity and picturesqueness to a story that cannot fail to charm every reader.

BISHOP PERRY proposes to publish in the early autumn a duodecimo volume of about four hundred pages, dedicated "to Churchmen and Patriots," with the title: "Church and Country; or the Connection of the American Church with our National History." The purpose of this work is to emphasize the historical fact that the people of the United States, of whatever race, party, or creed, owe their institutions, development, freedom, faith, their very existence as a nation, not to Columbus and Spain, not to Rome and the Pap but to England's Cabot, the discoverer of the territory now ours, and to England's Church and England's State.

THE first course in a new series of lectures, founded at Ann Arbor by the late Charlotte Wood Slocum, will be issued this week by Thomas Whittaker. Its subject is "The Chalcedonian Decree; or Historical Christianity, misrepresented by modern theology, confirmed by modern science, and untouched by modern criticism," by John Fulton, D.D., LL. D.

MR. THOS. WHITTAKER, 2 Bible House, has the Quarterly extra No. 21, of the Contemporary Pulpit, containing five sermons by the Rev. H. Scott Holland, Canon of St. Paul's cathedral.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PUBLICATIONS RECEIVED.

"OF GREAT JOY." Thoughts for Christmas. By L. C. Skey. With a Preface by F. G. Lee, D. D London and New York: Longmans, Green & Co Price, 40 cents.

DELSARTEAN PHYSICAL CULTURE. With the Principles of the Universal Formula. By Carrica Le Favre. New York: Fowler & Wells Co.

OUT OF THE DEEP. The Story of a Soul, drawn from the 130th Psalm. By Frederick Kramer. Sold for the benefit of St. John's church, Boulder, Colo. New York: James Pott & Co. Price, 35 cents.

THE YOUNG PATRIOT SERIES. Afloat and Ashore. By Edward Everett Hale. Chicago: Searle & Gorton. Price, 40 cents.

ODES, LYRICS AND SONNETS from the Poetical Works of James Russell Lowell. Boston and New York: Houghton, Mifflin & Co. Price, $1.00.

THE CHOICE OF BOOKS. By Frederic Harrison. Booklover's Edition. Chicago: Albert, Scott & Co. Gilt top, vellum cloth. Price, $1.00.

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THE HOUSEHOLD.

PREPARE!

BY MARY A. JACOT.

The solemn tone of a distant bell
Is calling me away.
Lent, Lent, dear Lent, is here anon,
Come rest apart and pray.

See now the saints of Christ's own Church,
In long array appear,
To fall before the altar steps,
For holy Lent is near.

And Miserere's solemn tones
Shall rise to heaven's high sphere,
To bear the sinner's cry above,
For Lent's great fast is near.

Oh, rise! ye sad and famished ones,
And hail the feast of Lent;
Find peace and joy unto your souls,
Before the time is spent.

Come, enter in the holy door,
And mourn and weep and pray;
Lent, Lent is here! the gift of God!
Oh, turn ye not away.

—*Septuagesima, 1892.*

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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CHAPTER IX.

Ada was engaged to be married. It was generally supposed that the betrothal had taken place before she left New York, and indeed the affair was not so sudden as might be imagined, Mr. Sennett having been her friend for a long while. The final decision, however, had not been made until this summer. The gentleman was attracted by her practical qualities and a certain "style" in her appearance; he knew that she could cook, and manage a house, and he was really in love with her. His son had grown up, and there was no one to fight him about it. Nevertheless, he gnawed his grey mustache with an air of vexation, as he sat in his room one afternoon, at the Pine Grove House, reading a letter from his sister-in-law, Mrs. Irving Sennett, a lady who had all the gossip of the town at her finger-ends. We will look over his shoulder.

"So you have followed Miss Burney up to the Catskills. I suppose the affair is settled, or nearly so, by this time. Well, I fancy it would be of no use for me to say, 'Look before you leap,' even if it is not too late. And the leap is probably an accomplished fact. But this is what I have tried to find out, who are the Burneys? Now don't be angry, James, you know I have no objection to your marrying again, now that George is grown up, and you can't take him away from me. And I do not doubt that Miss Burney is a very nice and very lady-like girl. But I hear there was something odd about the family—the mother married beneath her—some coachman or horse doctor, or thing of that kind, because he was good-looking. It may not have been a horse doctor, but a person of some peculiar avocation. And they say the son is a perfect Adonis, but decidedly fast, makes money on the turf, and gambles. At least I've heard that. What sort of a girl is he engaged to? Some teacher, I supposed from what you said, and thought she must be a common sort of person, but Barton Maynard knows her, and thinks her something remarkably fine. Barton Maynard often likes very queer people but this Miss Lee may be all he says, and may be horribly deceived in young Burney. I will say nothing of your intended *fiancee*, but do think what kind of a brother-in-law you are going to get! And tell me what you think of Miss Lee. I am curious about the Burneys. I have heard so much of this Ralph, all the women fall in love with him, and I don't believe his reputation among men is very good. You probably know as much, and will not say so, because he is Miss Burney's brother."

Mr. Sennett put down the letter, and frowned. He was disturbed, less on his own account, than on that of Doris Lee, whom he liked. And he was vexed with his sister-in-law. "Just like her," he thought, "to go questioning round about the poor child and telling everyone of the engagement before it is two weeks old. I wish I had not told her about Ralph. Confound the fellow!"

Mr. Sennett had never liked Ralph, and he had heard some talk against him among men, but it was all very vague. He had noticed nothing objectionable in Ralph's behavior at the Pine Grove House. Once, but only once, the young men had played cards until a late hour, but that might happen in any case.

"He keeps straight enough here," thought Mr. Sennett, "but if there is anything wrong, that good girl ought to know it before she is sacrificed. If Ada knows anything, she can't speak against her own brother, and even if she could, women never try to save each other!" Which shows that Mr. Sennet did not, as yet, hold enlightened views upon the subject of womankind.

It was not long before something occurred which confirmed Mr. Sennett's suspicions concerning Ralph. A weak-looking young man, apparently possessed of more money than brains, arrived at the hotel one evening, danced vigorously with some acquaintances among the young ladies, and announced his intention of settling down there for a two weeks' holiday. Later, some game was proposed, and two card tables in the smoking-room were occupied until the very small hours. There was a slight disturbance, which was carefully hushed up, but in the morning the new arrival had disappeared, and it was rumored that he had gone away in a very red-eyed and dilapidated condition. It leaked out that Ralph Burney and some one else had won a large sum of money from him, and that he had borne his losses in a most lamentable manner. Some married men had been present, who confided the facts to their wives, and before twenty-four hours had elapsed, the house was buzzing with the affair, and every woman had heard of it, save Doris Lee, Mrs. Cole, and Ada Burney. Doris was too much absorbed in her own happiness to notice the curious glances, some of them tempered with compassion, which were levelled at her from all directions.

The next morning a party of boys were going fishing, and Arthur, always ahead of time, stood on the piazza, with his rod and tackle, waiting for his companions. Not far off, a group of ladies were chatting over their fancy-work. They did not notice Arthur, and he was far enough from paying any heed to their conversation, until a name, distinctly pronounced, attracted his attention.

"How dreadful for Miss Lee! Somebody ought to tell her!"

"Perhaps she knows and doesn't care," said another voice.

"Don't you believe it! She has been a teacher, and knows nothing of the world. Young Burney is handsome"—

"Yes; and a great catch, for a common girl! I wouldn't trouble about *her*."

"But what did he do?" This in a bewildered tone, from a new speaker.

"What! You haven't heard? Why, everyone knows it. He gambled with that young What's-his-name, who came up here the other night, and sent him home in the morning completely 'fleeced,' as they say"—

"Hush-sh-sh!" All the voices were lowered, and furtive glances directed at Arthur, who quietly moved away.

"Has that boy been there all the time?" whispered some one; but nobody knew.

Arthur went up stairs, and met Doris coming down, ready for a walk with Ralph, and looking cool and bright in her white dress.

"What, Arthur, not started yet?" she said.

"I'm not going," said Arthur, trying to pass her.

"Not going? What's the matter?"

"It's too hot," said poor Arthur, feeling desperate.

"Too hot for *you*? Aren't you well, dear? Have you a headache?"

"Well, a little—but it isn't that so much. I just don't feel like going. I"—

"Arthur, I *know* you're sick; and I wish I hadn't promised Ralph to go to the grove. Or somebody has troubled you. You must not mind what those big boys do."

Arthur slipped past her at this, and fairly ran up the stairs, calling out: "Oh, please go ahead, and don't bother! Truly, I'm not sick; I'm all right."

Doris went off, a little hurt at his impatience, but feeling guilty of dealing with the boy injudiciously. "It doesn't do to tease children," she thought. "I must be careful how I probe into his little troubles, before he chooses to tell me of them. It will all come out in time."

Before the day was out, however, she decided that he must be ill, he was so pale and quiet, so unlike himself. She had no opportunity of speaking to him privately, and Ralph would not tolerate her absence in the evening, so she could only hope the child would be better in the morning.

The heat was intense, and Arthur tossed restlessly upon his bed, his young mind tortured with a cruel secret. He might not have understood or believed the story he had heard, but for some vague revelations in the past. From the first he had felt that there was something in his brother's life unworthy of Doris' trust. This feeling had been lulled, but never entirely set at rest. There was something which Doris ought to know before she married Ralph. So much was certain; but ought he—Arthur—to destroy her peace and injure his brother by telling her the little he knew? It was too hard a problem for the child, and one that would not, perhaps, have dwelt upon the mind of an ordinary boy, who could have shaken off the responsibility without further thought. He was not a morbid child, but he was clever and thoughtful, and his conscience had been awakened.

He lay and thought until his head ached, then dropped into a troubled sleep, and wakened again, very hot and uneasy. He wanted water, and at last the thirst became so intolerable that he got up and struck a light, slipped on his clothes, and went down stairs. The lamps were burning, of course, and as he stole along he heard voices from below. It was about midnight. The ice-cooler was near the smoking room, and the door of the latter was ajar. He heard the slap of cards on the table, as he stood drawing the water.

"Oh, dear!" thought the boor boy, "I wish they wouldn't talk. I am hearing things to-day all the time! But perhaps I ought to hear, on account of Doris. That's Ralph's voice!"

"If you're afraid to risk any more," he heard his brother say, contemptuously.

"That's enough, Burney; you're too confoundedly lucky. Let well enough alone; young Mills came near getting up a scandal for you the other night."

"Lucky! I should say so," put in another. "How about that two thousand you won at the races awhile ago?"

"It was a fair bet," said Ralph, quietly.

"Who said it wasn't? You must want trouble?"

"At that moment there was an ominous rattle and splash. Poor Arthur, fairly fleeing from these unwelcome revelations, struck his foot against a stair, and spilled some of the water he was carrying. In a moment, Ralph's head appeared at the smoking-room door.

Arthur had seen that flash in his brother's eyes before! He stood spellbound, but he looked Ralph in the face, with a pair of eyes as blue as his own, and as dauntless.

"Eaves-dropping, eh, youngster?" uttered the elder, in a low voice.

"Accidentally," said Arthur; "but it's your own fault, Ralph, if there's anything I ought not to hear. I've heard of these things before, this very day, and it's a shame, on account of Doris! It's a shame for yourself, too," he went on, warming up, and losing the sense of fear, but still speaking very softly.

"Do you want to be flogged within an inch of your life? I've never flogged you, but I will now, if you don't take care."

"It's not my fault if you do it!" said the boy.

"What do you mean by saying you have heard these things before?" asked Ralph. The men in the smoking-room looked out curiously, but retired, leaving the brothers alone in the hall.

"It's all over the house, about that Mills," whispered Arthur. "Ralph, if Doris hears, it'll kill her!"

"Better tell her yourself!" said Ralph, hoarsely.

"*I will*, unless you promise to stop it!"

"To stop what?"

"You know very well—betting and gambling!"

Ralph stood still, holding Arthur by the arm. The boy knew too much; that was evident. He must command himself, and conciliate his brother.

"Youngster, you don't understand these things," he said. "You've been too much with women. Gentlemen

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INJURIOUS HABITS.

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From *Good Housekeeping.*

It is a good deal the same with the woman who sits in her "rocking-chair" most of the day, swinging back and forth at her work. It is not the swinging to which there is objection, but the way in which the woman sits, and the constraint which is placed upon her system. To quote from a writer in regard to this same rocking-chair, which, unfortunately, many women prize as their dearest bit of furniture: "An improper attitude in sitting is, doubtless, one of the causes of the increasing frequency of such physical deformities as round shoulders, flat chests, and spinal curvature, as well as much of the physical weakness, backache, headache, and other allied symptoms of which so many women complain. . . . More than a score of instances have come under the observation of the writer, in which young women have become deformed to such a degree as to be a source of great trouble and perplexity to their dressmakers, to say nothing of the great physical damage—we may really say, constitutional injury, resulting from a disturbance of the normal relations of the bodily organs. The deformities observed were chiefly the results of bad positions in sitting, and neglect of proper physical training."

That is the point exactly, the cramping, twisting, and contorting of the body out of its proper shape, with no effort to counterbalance the injury being done, till the body actually grows into a form which, if it could not be practically disguised by the dressmaker's art, would be a source of untold mortification to the victim And here is what this writer says in regard to the rocking-chair: "The rocking-chair ought to be ruled out of the sitting room, and relegated to the attic or the hospital. The construction of the rocking-chair, its high back, wide seat, and soft cushions are an invitation to ease and relaxation, the yielding to which results in the cultivation of a bad sitting poise, even when one occupies a chair in which a healthy position might be maintained. The wide seat inclines one to sit forward, while the soft cushions and supporting back lead to relaxation of the muscles of the waist, so that the spine is curved backward, the head thrown forward, the chest flattened, and the organs which occupy the trunk in the plane of the waist are crowded down into the lower abdomen. A person who habitually spends several hours in a rocking-chair, is certain to acquire numerous deformities of the figure, such as round shoulders, flat chest, protrusion of the abdomen, projecting chin, and a general weak expression of body. That the constant use of the rocking-chair is a predisposing cause to consumption has long been recognized, and warnings have been uttered against the use of this article of furniture, on this ground; yet there are other mischiefs which much more commonly result from this cause," and the writer goes on to specify many of those ailments which make life a burden to so many of the members of "the weaker sex."

The lesson holds good in regard to going upstairs, to walking, and to the method of lying in sleeping. How very often the position assumed by a woman in mounting a flight of stairs is enough to put even a spectator in keenest pain. The head and shoulders are dropped forward, necessarily throwing the hips backward, bringing the knees beneath the stomach, and crowding all the internal organs of the body into the smallest possible space. And the persons who assume this position, and try to climb a staircase, are astonished that the exertion "takes their breath away." Let these people but practice for a few days the art of going upstairs while standing erect, and giving the lungs and heart room to meet the extra demand which comes from the exertion, and they will see what it means to do a thing in the right way, as opposed to the wrong way.

Then there is the matter of walking, which is just as important to the health, to say nothing of the considerations of dignity, grace, and character which are exemplified in the manner of locomotion of man or woman. The boy or the girl who walks with head erect, shoulders thrown back as far as comfortable, so as to give the lungs full play, and erect carriage generally, not only moves easily, but is in no danger of becoming "round shouldered" or stooping in form. It is habit, and habit alone, which counts for nearly every malformation of the human frame short of actual natural deformity.

A chapter might be written on the proper way to lie in bed; but for the purposes of the present paper, it will be sufficient to emphasize the teachings which have been given in relation to sitting and walking. Do not, therefore, lie "curled in a little ball," as is sometimes the practice, especially in cold weather or in a cold room. True rest consists in making the mechanical action of the heart and lungs during sleep as easy as possible, and this cannot be done if the circulation or respiration is interfered with by a cramped and constrained position. Most people find it easiest and best to lie upon one side: generally the right, and markedly so if there is any abnormality of the heart, in form or action. Especial care should be taken, therefore, in case it causes a dull pain or a sensation of uneasiness in the region of the heart when lying on the left side, not to sleep in that position. The action of the heart might be so seriously affected before the victim, especially if sleeping soundly, should awake, as to threaten very unpleasant consequences.

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